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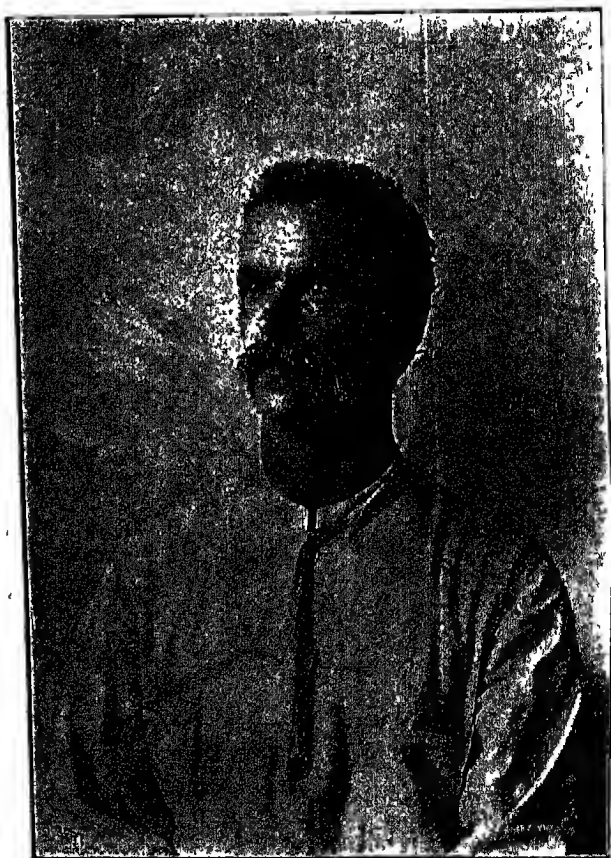
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TEN YEARS IN EQUATORIA

AND THE

RETURN WITH EMIN PASHA



MAJOR CASATI.

TEN YEARS IN EQUATORIA

AND THE

RETURN WITH EMIN PASHA

BY

MAJOR GAETANO CASATI

TRANSLATED FROM THE ORIGINAL ITALIAN MANUSCRIPT

BY

THE HON. MRS. J. RANDOLPH CLAY

ARRANGED BY

MR. J. WALTER SAVAGE LANDOR

WITH UPWARDS OF ONE HUNDRED AND FIFTY ILLUSTRATIONS
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IN TWO VOLUMES—VOL. I.

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PREFACE.

MAJOR GAETANO CASATI was born in the year 1838 at Lesmo, a cheerful little town in the region of Brianza, where his father had practised for many



CAPTAIN MANFREDO CAMPERIO.

years as a doctor, leaving behind him an honourable memory, both in his profession and as a philanthropist.

In 1859, when the third war against Austria for Italian independence was declared, Major Casati entered the corps of Bersaglieri, and after his appointment to the rank of Captain at Ivrea, he went with his battalion to the Southern provinces of Italy, where he fought

for eleven years against the brigands, who infested those mountains. He was then appointed instructor

to the Normal School of the Bersaglieri, where he remained for two years. After having served in the fourth and last war against Austria, in 1866, he became a member of the Topographic Department of the Leghorn Institute, which was entrusted with the construction of the ordnance maps of Italy, and, later on, he brilliantly passed the examination required for the appointment of Major: but Casati was fostering another idea, and in 1879 he resigned his commission. The entreaties of his colonel, and even of the Minister of War, to induce him to withdraw his resignation, were of no avail, and after leaving the military service, he devoted himself entirely to the study of geographical science, and became one of the contributors to our publication called *L'Esploratore*.

At that time we were receiving very stirring reports from Gessi Pasha from the banks of the Bahr-el-Ghazal, concerning his wonderful campaign against the rebel slave traders under Solyman. Several young officers presented themselves to us, asking to be sent out there, when a private letter from the Pasha arrived, containing the following words:

"Send me a young man, preferably an officer in the Army, well acquainted with the art of drawing maps. You will incur no expense except the journey to Khartoum; and as the Rubattino Company have a station at Suseim, you may obtain a reduction of the fare. I will give orders at Khartoum for his journey by the Nile steamers to Meshra-el-Rek on the Ghazal, where I will supply him with arms, instruments, escort, provisions, and carriers, in order that he may proceed on a complete exploration of the Welle basin."

When I had finished reading the letter, which I did aloud, as was my wont when I received one from Gessi, I glanced at Casati, saying :—

“Well, captain, we must hasten to find a brave young man, who is adapted for such a mission and ready to start.”

Casati, though he is exceedingly calm for an Italian, looked much agitated, and turned pale; his eyes glistened with enthusiasm.

“Am I too old,” said he, “for Gessi Pasha, or do you think I am unfit?”

“But you know that Africa,” I replied, “is like the beautiful Syren, who often kills her lovers. The life you led while fighting against the brigands is nothing in comparison to that of an African explorer. I will not hold myself responsible, as there have been too many victims amongst our delegates already; but if you wish to go of your own free will, may God protect you! Indeed, I do not know any one so well endowed as you are with all the qualities required for such an enterprise, and the coolness which you possess is a still more precious requisite than your bravery, of which you have given us so many proofs. When can you be ready for the journey?”

“To morrow.”

“But you must wait till a Rubattino steamer starts for Africa.”

“Very well!”

And Captain Casati embarked at Genoa for Suakin, on Christmas Eve, supplied only with the means necessary to reach Khartoum.

What he did in those ten years no one knew till

now. The letters that he sent us from Africa were few and far between, partly on account of the communications being interrupted for several years; and they contained nothing but purely geographical information.

Casati, modest to a fault, always disliked speaking of himself, and that, perhaps, is a conspicuous defect, which the readers of his book will readily discover—I mean those readers who, upon opening a volume of travels, expect to find sensational descriptions of hunting and fights. However, the author's accounts of the virgin forests of the Nepoko and Bomokandi—his semi-starvation for months—his journeys through marshy land—his imprisonment, condemnation to death and escape are intensely interesting.

His long residence in those beautiful regions, his thorough knowledge of the languages of the various tribes, and almost complete isolation for many years, except when he was with Emin Pasha and Junker, will give quite a special character to this book. Above all, it contains the truth and nothing but the truth.

The work has not the artistic merit of a practised writer who knows how to describe the facts which he wishes to impress on the reader's mind, but reminds us of the old Bersagliere, and appears like a report to his superiors.

Major Casati's papers relating to the first period of his explorations were lost at Juaya, in Unyoro, where he was condemned to death by King Chua; but his great power of recollection may be compared, if the peculiar simile is allowed, to a river at its source, where the waters are quite clear, and not yet disturbed by affluent streams.

It must not be forgotten that after the recall of Gessi Pasha, Casati was left alone, without an escort and without means, and was compelled to feed like the natives, till he was invited to Lado to consult with Emin Pasha as to the steps to be taken against the progress of the Mahdists; but that which shines brightest in the author is his love for mankind, and especially for the negro; as an instance I will give an extract from Stanley's "In Darkest Africa," page 544:

"Casati was placed in a hammock and carried, on account of increasing weakness. The Pasha visited me, and related his opinion that Casati was a curious man. Said he, 'I have just seen my friend Casati. I found him lying on some grass, and the sunshine pouring on his bare head with such heat that, even with my topee I suffered inconvenience. He has four women, besides two Man-yuema, and his young man from our province. I asked why he did not make his people build him a shelter with banana leaves, for there were some within forty yards of him. He replied, 'I have no servants.' I then said to him, 'Why did you not send for the bathtub I promised you? You should avail yourself of these hot springs.' 'True,' he replied, 'but I have no people.' 'But you have four stout female servants that I know of.' 'Yes,' said he, 'but I do not like to ask them to do anything, lest they should say I work them like slaves. They are widows, you know, and their husbands are dead,'" &c.

That is like the man. Some may say, and perhaps they are not wrong, that his is an exaggerated love of his neighbour, but at any rate we all ought to esteem so great a sacrifice of self.

From the day when Casati became Emin Pasha's companion he actively assisted him in his scientific work, and most of the information about the fauna and flora, the usages and history of the Unyoro and lower Welle regions, was supplied by Casati, as Emin himself said in letters to his European friends.

With regard to the Stanley-Emin controversy,

Casati's mind has neither been influenced by the friendship of the former nor by the gratitude due to the latter, and his impartial judgment is supported by facts which occurred under his eyes and which he alone can authoritatively and authentically explain by reason of his thorough knowledge of the political and military history of Equatoria.

He benevolently elucidates Jephson's mistakes, who was a novice in Africa, with no knowledge of Arabic, and for instance did not clearly understand the situation when he considered himself a prisoner, while, according to Casati and Vita Hassan, such was not the case.

This book appears somewhat tardily for two reasons: first, because the author had his early papers stolen by King Chua, and has been compelled to re-write those notes from memory; and, secondly, because, as a staunch friend of Emin, in fortunate as well as adverse circumstances, he remained at Zanzibar and Cairo for five months to nurse his sick friend and to assist him in obtaining the amount due to him from the Egyptian Government, which involved the author in difficulties and loss of time, impatient as he was to see his Mother Country and friends after ten years' absence.

This memorable work will be a most valuable addition to the history of geographical discoveries in Central Africa.

CAPT. MANFREDO CAMPERIO.

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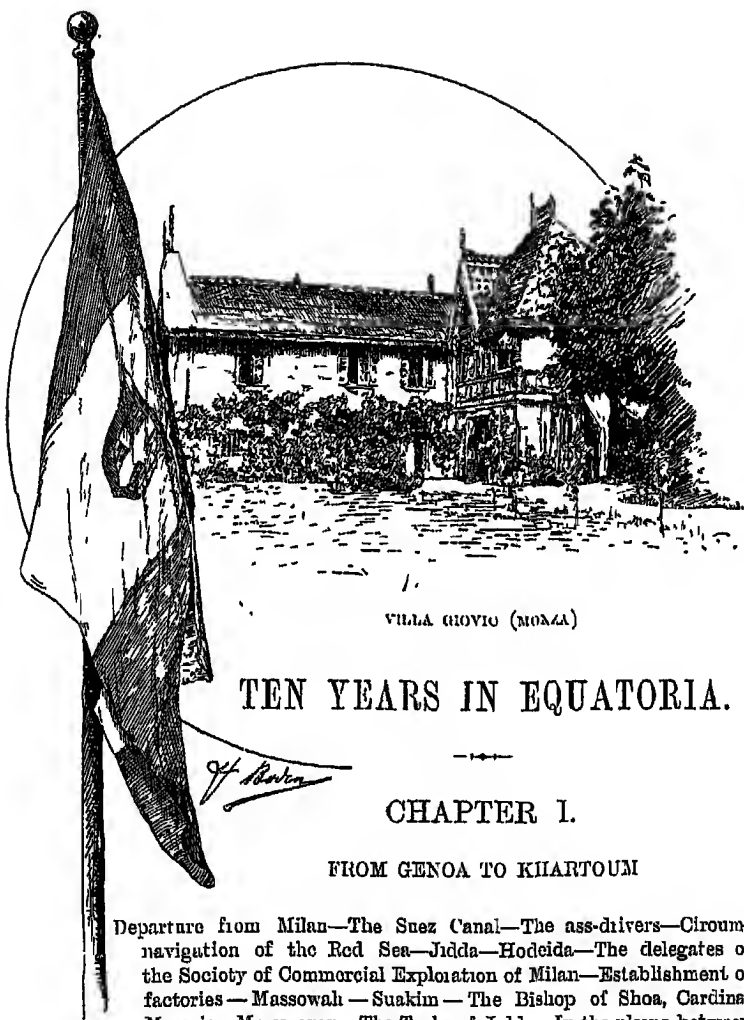
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VILLA GIOVIO (MONZA)

TEN YEARS IN EQUATORIA.

CHAPTER I.

FROM GENOA TO KHARTOUM

Departure from Milan—The Suez Canal—The ass-drivers—Circumnavigation of the Red Sea—Jidda—Hodeida—The delegates of the Society of Commercial Exploitation of Milan—Establishment of factories—Massowah—Suakin—The Bishop of Shoa, Cardinal Massnia—My caravan—The Turks of Jidda—In the plains between Suakin and Beiber—The camel—The camel-drivers—Their head-dress—Their greediness—Beiber—In a boat on the Nile—The crew—Stoppages—The villages we saw—Khartoum—The Catholic Mission—Government Establishments—The Government Garden—Historical information about the first occupation of the Soudan—Treason of King Nemr (Tiger)—Deftordar Pasha—Ibrahim Pasha and the receipt of taxes—The Viceroy Mohammed Ali in the Soudan—The peace under Abdul Latif Pasha—First troops with Ali Pasha, nicknamed the Monkey—The Viceroy Said Pasha in the Soudan—Ahmed Abu Bedan, the Butcher—Organisation of the Soudan—The Mameluke Moussa Pasha—The Sheik Ahmed, nicknamed the Father of the Devil—Messago to the King of Abyssinia—Advent to

the throne of Viceroy Ismail—Meeting of the troops at Kordofan—Submission of King Nasser—The Paris Exhibition of 1867—Resignation of Gordon—Giegler Pasha—Opposition to my departure—Zucchinetti—Messedaglia Bey—Arrival of Raouf Pasha—General Government of the Soudan—Treason of a Soudanese—The Greeks and Syrians in the Soudan—Albert Marquet—The death of Fraccaroli.

January 24th, 1880.

DEAR CAMPERIO,

I arrived at Suakim yesterday, and I hasten to give you an account of the first part of my journey.

You will be astonished at the tardiness of my arrival here, but the means of communication between Europe and the east coast of Africa are not yet well arranged. I will now, however, begin my recital.

On the evening of the 24th of December last, I left Genoa on board the *Sumatra*, one of the Rubattino steamers; on the 25th I reached picturesque Leghorn, with its bright shores and hills of Montenera; on the 26th I again saw gay and beautiful Naples; and on the 28th, as I was steaming away from Messina, I saw (not without emotion) the shores of Italy gradually vanishing; the land where I was leaving so many friends and tender recollections.

On the 29th we were in the 36° lat. N., on the 30th in the 34°, and on the 31st in the 33°; and on January 1st, 1880, we reached Port Said.

This is a small town at the entrance of the Suez Canal, and very lively, on account of the transit of commerce through it from all parts of the world; it is situated in the midst of sands, to which the green foliage of the Lesseps garden forms a remarkable contrast; it has regular streets, with good buildings and excellent shops, and is enlivened by the various costumes which civilisation, by its unceasing conquests, throws together.

The Arab suburb, at a short distance, by its squalor

and immorality, is a speaking proof of the extent of Oriental degradation.

Leaving Port Said, we entered the Suez Canal, a colossal work, both on account of its dimensions and the scientific means employed in its construction; it is a lasting evidence to future generations of the activity and intellectual strength of our age.

It is about 100 miles (160 kilometres) long, and was excavated in sandy soil; its waters are acted upon by two opposite currents; but having a depth in the centre of not less than 26 feet (eight metres), it allows the passage of large ships. Its navigable width, indicated on both sides, does not permit the transit of more than one steamer at a time. The navigation is controlled and directed by twenty-four pilots; there are also several stations to facilitate it, of which the administrative centre is at Ismailia.

On the 3rd, I landed at Suez, and was assailed by a great number of ass-drivers, who deafened me by their noise. I was surrounded and hampered by a mass of people, in continual agitation, and was thrown up, rather than allowed to mount, on the saddle of a lively little donkey, which in a very short time trotted over the $2\frac{1}{2}$ miles (four kilometres) which separate the port from the town.

I took up my abode at the "Orient," an inn which, besides possessing a tolerable amount of comfort, had the additional recommendation of moderate prices.

The town of Suez at the present time is gloomy, with but a small number of inhabitants, dirty streets, and devoid of commercial life. The few merchants who were formerly attracted to it by the construction of the Canal, and who have not yet gone away, are consuming there the gain which they so easily obtained

formerly, and the legion of employ  s that once enlivened the town is now reduced to a few agents of a Navigation Company.

The Italian colony consists of only about 100 persons ; the Consul, Signor Vito, is beloved and esteemed as

an intelligent and enlightened man, with frank and courteous manners ; he was very kind to me during my short residence there.

I thought that when the time arrived for me to leave Suez, I could reach Suakin in a few days, but Signor Bernard, an agent of the Rubattino Company, informed me that the ship *Palestina*, for special commercial reasons, was to go to Hodei-



HOUSE IN JIDDA

da, Jidda, and Massowah first, instead of proceeding direct to Suakin as usual.

At the time no Egyptian steamer was going in that direction, and considering, that the service provided by such steamers for Jidda and Hodeida

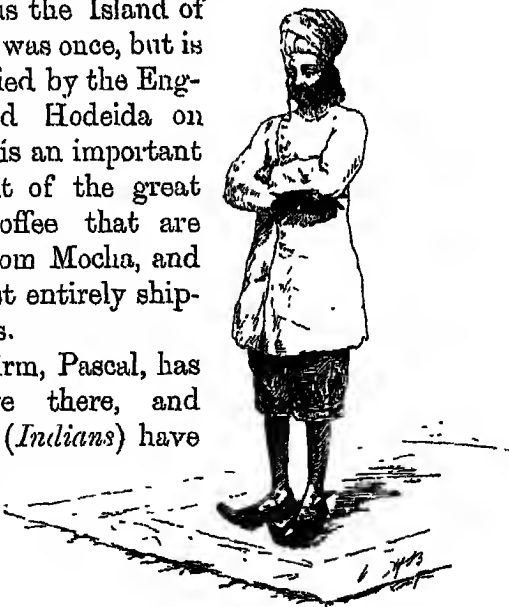
takes no less than ten days to complete, I decided to embark on the *Pulestina*.

Our first port was Jidda, the proud possessor of the tomb of our great mother Eve, for whom the inhabitants, even the Mussulmans, have a great veneration. Jidda is situated at two days' journey on the way to Mecca, and the concourse to the tomb of the Prophet is the chief cause of the wealth of the city. Even on this voyage about thirty pilgrims landed from our steamer, directing their steps towards the object of their pilgrimage, the holy city of Mecca.

On the morning of our arrival, a salute of guns greeted the Governor, who had just returned from the tomb of the Prophet, absolved from his past extortions, with a quiet and free conscience, and ready to repeat the old game.

Passing through the Archipelago of Farsan, and leaving behind us the Island of Camaran, which was once, but is no longer, occupied by the English, we reached Hodeida on the 17th. This is an important town on account of the great quantities of coffee that are brought there from Mocha, and which are almost entirely shipped to Marseilles.

The French firm, Pascal, has a representative there, and several Banyans (*Indians*) have settled in the place for commercial purposes. During my short resi-



A BANYAN MERCHANT (INDIAN).

dence at Hodeida I had the pleasure of shaking hands with Signor Mazzucchelli, a representative of our Committee of Commercial Exploration in Africa, and I learned from him that with regard to imported goods, especially liqueurs, soaps, matches, and provisions, the French firms monopolise all the trade of the place, and that for a number of years the Banyans have occupied themselves with business in other articles.

Having departed from Hodeida on the afternoon of the 18th, we arrived off Massowah on the morning of the 20th, where we were allowed to land, after having submitted to a quarantine of twenty-four hours, because we came from the Asiatic shore.

The town of Massowah lies at the foot of the chain of mountains which stretches from Tigro, a province with which it had a considerable trade, somewhat disturbed now, however, in consequence of political complications between Abyssinia and Egypt.

I saluted our excellent compatriot Tagliabue, a delegate of our Exploration Society, and also Signor Rustichelli, and it was with genuine sorrow that I declined their kind invitation to breakfast, because the commander of the *Palestina* had decided to start from Massowah on that same day; but after a few hours' navigation it was deemed prudent to stop at an island, called Telka Debir, for the night.

On the 23rd we reached Suakim, the first point that I had decided to touch on my way to Central Africa. This place is the door through which, by two distinct routes, one may go from the Red Sea to the Soudan: one, by the table-land Kokreb and the town of Berber, to Khartoum; and the other by Kassala, through Sennaar and the Blue Nile.

In Suakim there are about 4000 inhabitants, with a few buildings, which are chiefly used by foreign

settlers ; but there are numerous and different sorts of huts, erected with poles and covered with mats.

A large number of Greeks reside there, and at certain fixed times of the year many others of the same nation come to Suakim and stay for a while for commercial purposes.

Mr. Albert Marquet, a very amiable man, has a business house here, as also at Berber and Khartoum.

I had a friendly reception from Mr. Demetrios Mosconas, an intelligent and accomplished Greek gentleman ; and also from our compatriot, Signor Paoletti, who is entrusted with the direction of the Post Office and the Maritime Board of Health of the town.

During my visit, I had the opportunity and the honour of paying my respects to the Rev. Bishop of Shoa, who is on the point of returning to Italy, to enjoy well deserved rest, after thirty years of continual labour and privation, heroically suffered.

King John Kassa of Abyssinia, troubled by some malicious suggestions, and jealous of the influence which (chiefly on shore) the Italians were acquiring, invited the worthy prelate to Debra-Tabor, in order to expel him from his dominions.

This short maritime journey of mine has been favoured by good conditions for navigation. Even the Mediterranean, which at this season is inclined to be turbulent, has on the contrary been smooth and calm ; in the Red Sea the wind blew continually from the south, but it caused no other perceptible trouble than a little delay on the shorter journey between Hodeida and Massowah.

I must point out that navigation in the Red Sea is full of dangers and difficulties, on account of the frequent coral banks with which it is strewn (especially those in

formation), and also because, starting from Suez, only three lighthouses are to be seen on the whole voyage, the last of which, called "Dædalus," is in 25° lat.

The temperature rose gradually from Genoa to Massowah, where it reached 31° Centigrade, but at Suakim it fell to 27° . The sky was almost always bright; on the 5th and 6th there was rain, but only for a few hours, and on the 14th violent wind.

The distance of the journey is divided thus:—From Genoa to Suez, 1620 geographical miles; from Suez to Jidda, 650; from Jidda to Hodeida, 515; Hodeida to Massowah, 210; and Massowah to Suakim, 240.

Yours affectionately.

G. CASATI.

On the morning of January 29th, I left Suakim, accompanied by four loaded camels and two camel-drivers, and took the road to Berber. To describe the scenery of this road, already illustrated by the learned Dr. Schweinfurth, and by Engineer Messedaglia's detailed report, is a difficult task—after the observations and the studies which they have given us, I may also say a superfluous one.

The route usually taken by the caravans is one followed in 1868 by Dr. Schweinfurth, but I, after leaving the Wady of Derumkat, instead of taking the road to Rahonian through the small table-land of Shebderin, chose the one which leads to Obak. The direction of the first section of this route—that is, as far as Kokreh—is west-south-west, and after the Wady of Laemby, turns west again as far as Berber.

This region is formed by a spur of the Ethiopian mountains, which, rising gradually, marks the watershed between the Red Sea and the Nile, and from that point



MY CARAVAN.

subsides moderately, with a gentle declivity, as far as the plain of the Nile, by the Wady of Laemby; but the descent from the Wady of Kokreb is steep and rather difficult. To the eye of the traveller the scenery appears like a series of amphitheatres, of more or less extent, joined together in succession by narrow passes of various lengths. The soil, generally alluvial, shows in some places diorite and granite rocks, and beyond Obak there is an enormous block of the latter, which the natives call Abou-Adfa, "Father of the Hermit." Vegetation as far as the Wady of Kokreb is tolerably luxuriant, and consists especially of acacias, *Eugenia spinosa*, colocyath, senna, and dragon-trees; but after Obak it disappears almost entirely, and the soil has the appearance of a real desert. The road is crossed by a number of Wadys—that is to say, beds of rivers—which retain for a while sufficient moisture to sustain a stunted vegetation; the most prominent of these are Omareg, Akamet, Arab, Kokreb, Laemby, and Selim. In the rainy season (*carié*) they flood the land around, making the road impracticable, and interrupting commercial intercourse; in fact, in February several wells, to be met with daily, contain plenty of water; but beyond Obak, one must travel two days before arriving at the wells of Abu-Taker.

However, the nature of the soil is such that in consequence of the permeable strata the water passes through readily, and is to be procured in almost every locality without much trouble.

The chief points to be met with on the route are Sinkat, the first station after Suakin, situated at an altitude of 985 feet (300 metres); Omareg in the Valley of Omareg; the table-land of Akmet, altitude 2625 feet (800 metres); Kokreb, 2460 feet (750 metres); Droumkat, 1970 feet (600 metres); and the wells of

Abu-Taker, 1215 feet (370 metres), a short distance from Berber.

The distance between the Red Sea and the Nile, according to the route taken by me, may be reckoned at about 250 miles (400 kilometres), that is to say, about 100 hours' journey with loaded camels, as the latter can travel ten hours a day. With saddle-camels, runners (*hagin*), the length of the journey might be under seven days, but the camel, which naturalists teach us to consider as endowed with most precious qualities, is far, at least in this region, from possessing those one would expect, either because the race is in a state of decay here, or on account of the bad food and water with which they have to be supplied: anyhow, it is certain that here they are not possessed either of much strength or capability of resisting fatigue. They carry a load of five hundredweight (about 250 kilogrammes); their blanched bones and putrefied carcasses very often show the sad destiny that is theirs; most of those which die from disease have suffered from affections of the liver. Let us hope that their decay will hasten the time when means of communication more suitable to civilisation may cause the famous ships of the desert to be less required.

On the second day of my journey, January 30, 1880, I met a small caravan of four merchants from Jidda, who I believe were going to Khartoum to purchase slaves. I joined them, and we went on together as far as Berber; they were most fanatical Mohammedans, as indeed all the Turks of that town have the reputation of being. At certain fixed hours they stopped on the road and filled the air in those lonely and monotonous places with their invocations to Allah (God), "*voces clamantes in deserto*;" and not having sufficient water for their enjoined ablutions, they per-

formed them with sand. But although they had strange and ugly features, as a matter of fact they were good people, and greatly obliged me by their courtesy and attentions. Nothing worthy of record occurred on the journey. We started at seven o'clock in the morning; stopped at eleven; resumed our journey about two P.M., and halted again for the night at about eight P.M.

Our roof was generally the sky. During the day we amused ourselves by shooting partridges and trying to shoot gazelles; but with regard to the latter, our efforts, although repeated, were always fruitless. These pretty and lively inhabitants of the desert are the gentle ornaments of its squalid valleys.

The most unpleasant task was the supervision of the camel-drivers; these Bishareon Arabs are very lazy and as stubborn as rocks, indefatigable only in eating and drinking, and excessively greedy for money; it was very difficult to wake them in the morning, and also to make them collect the camels, which had been set free for pasture during the night, with a fastening to their front legs to make them lie down to be saddled, and prevent their stopping on the road whenever they pleased. It was difficult to make the men obey us; being generally necessary to coax them, a task of which my companions seemed to be fond. The dressing of his head is one of the cares which engrosses most of the thought and time of the Bishareen Arab. They arrange themselves in a row, one behind the other; the second combs the first, the third the second, and so on.

The hair is first unfastened and divided by small sticks, then arranged in little plaits falling on the neck, and sometimes upon the shoulders; it is previously smeared with sheep's fat and then sprinkled with red earth. These men are greedy for animal food, and once having disembowelled a goat, fighting with each other, they

throw themselves with brutal avidity upon the quivering entrails of the carcass, swallowing them with their putrid contents.

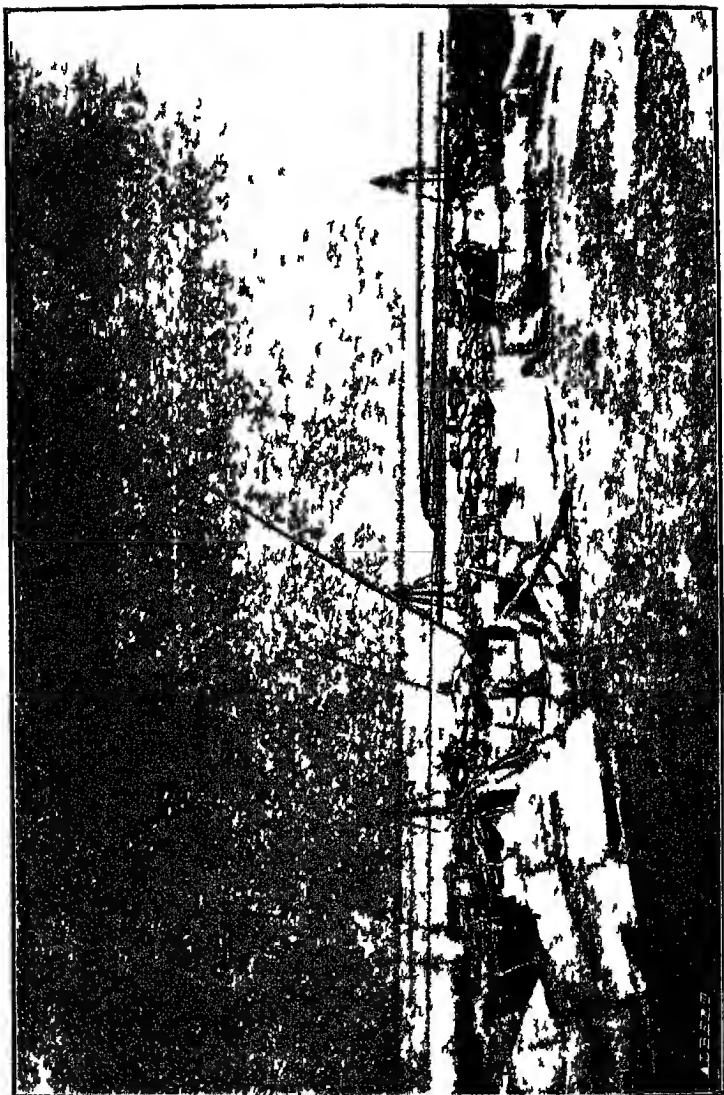
On the 7th I reached Berber ; this is a small town of about 500 inhabitants, situated in 18° lat. N. and 34° long. E. of Greenwich. It is on the right bank of the Nile ; the houses are built of bricks, baked in the sun and plastered over with mud : they consist of only one floor, and the roof is covered with leaves of the dôm palm.

Berber has no resources of its own, but is a point in the transit of the trade which passes from the Soudan through Khartoum to the Red Sea. It was at that time ruled by a Governor, and had a postal and telegraphic office like Suakim.

During the ten days' journey from Suakim to Berber, the temperature reached a maximum of 36° Centigrade, in the shade, and at daybreak on the 7th of February, 1880, a minimum of 7° .

There are two routes which lead from Berber to the capital of the Soudan ; one by land, on camel-back, coasting along the right side of the Nile ; and the other by water, by means of the mercantile sailing ships (*murkab*).

The first route, which is the one adopted by the post-office, takes seven days ; the length of time for the second varies according to the season, being dependent upon favourable winds. I did not adopt the first plan of making the journey, because it had already proved fatiguing and unpleasant, therefore I decided to travel on by the Nile, and on February 12, 1880, I left Berber on board a *nuggur* commanded by Reis Keri, a typical Dongola fellow, cunning, impudent, greedy, and ignorant. The crew consisted of the captain and ten lads, four of whom were negro slaves ; and also of two women, who were entrusted with the



THE NILE NEAR BERBER

care of grinding the corn (dhurra), upon a stone called *muraka*, and preparing food for the occupants of the vessel.

I will say nothing either of the discipline on board or of the way the vessel was manœuvred; they may easily be imagined: suffice it to say that although the waters at this time of year are deep enough, they managed to allow the ship to run ashore no less than ten times during the entire journey, and on these occasions part of the crew stood in the water by the bark trying to push it off with their shoulders, while others, on deck with long poles, worked with the same object; the whole of them singing a monotonous tune, which they believed to be indispensable to ensure a simultaneous effort.

Notwithstanding that the wind is favourable at this season, varying between N. and N.E., and that it is easy to take advantage of it, it occupied no less than fourteen long days to reach Khartoum, on account of the windings of the river. Unnecessary stoppages were frequent; at Zedab we remained two days because the Reis had some relatives there; at Metemmeh one day, to allow the crew to enjoy themselves; and in all the places we stayed longer than it was necessary, to procure supplies, repair the sails and to converse with the people on the shore.

With the exception of these drawbacks, the journey, on the whole, was satisfactorily performed.

The aspect of the surrounding country was new, various, and smiling; the sky was constantly bright; there were changing panoramas of crocodiles, enormous hippopotami, and numerous flocks of ducks and other birds; the temperature was good, with an average of 20° Centigrade at nine A.M.; 29° at noon, descending to only 10° on the 13th and 14th in the morning, while on the other days the corresponding temperature was 15°.

The Nile flows from Khartoum to Berber upon a tortuous bed, for about 250 miles (400 kilometres); its shores are irregularly cut and worn by the stream and show manifest signs of the effect of the periodical inundations.

Its bed is generally of a sandy nature, strewn here and there with sandbanks accumulated by the flow of the waters; in some localities there are also rocky masses, as that, for instance, which by the Peak of Rahoyan, forms the Sixth Cataract. It is made up of compact rock, and is a difficult and dangerous barrier to navigation when the waters are low.

Between Berber and Khartoum the Nile receives no tributary of any importance except the Atbara, a river which flows down from the mountains of Ethiopia, and falls into the former about seven hours south of Berber. The waters of the Nile, raised by means of water-wheels (*sakie*), render the land near the shores fertile, owing to the mud which they carry, especially in dhurra, millet (*dokon*), tobacco, and various kinds of pulse; no large tracts of land are cultivated, only a strip along the river; but if the systems of irrigation were extended and the activity of the farmers increased, the adjacent lands, which contain the elements of fertility, could be changed into blooming gardens. Now and then, almost immediately after passing Metemneh, the land is covered with a luxurious vegetation of palms — *Palma dactylifera*, *Palma dôm*, Farnesian and Nilotic acacias, bananas (*Musa paradisiaca*). The adjacent parts of the river are studded with villages and hamlets.

Sundi, which is situated amongst the ruins of Meroë, is distinguished for its large population and the activity of its commerce. Metemneh, on the right side of the river, is notorious for the licentious life of its women. The industry of dressing skins is briskly and



A KHARTOUM DANCING GIRL.

extensively carried on here; the operation is performed by means of the pods of the Nilotic mimosa, and the skins are dyed with a sort of holly and Indian saffron.

It is a small town of a very irregular construction, and with a thickly crowded population.

Tamania, Kerreri, Od-Alima, and Halfaya have furnaces which supply good bricks, mostly utilised in Khartoum.

The land through which the Nile flows is, on the whole, flat, but here and there it has perceptible elevations or hillocks, formed by rocky masses bare of vegetation, such as Katereul, Rahoyan, Akan, Obd-el-Bassal (heap of onions), &c.

The Nile is formed by the junction of the Bahr-el-Abiad, or White River, the Astapus of the ancients, and of the Bahr-el-Azrak, or Blue River, so called perhaps from the plant indigo (*Indigofera tinctoria*), from which blue pigment is obtained. On the point of intersection of the two rivers by which the Nile is formed, Khartoum is situated, 16° lat. N., and about 33° long. W. This town was the seat of the Government of the Soudan, and the chief centre of the commerce which flowed there from Sennaar, from Kordofan, from Darfur, and from the Egyptian Equatorial, and which consisted of precious stones of various descriptions, ostrich feathers, tamarinds, caoutchouc, and ivory. It then had a population of about 60,000 souls, and many foreign merchants, mostly Syrians and Greeks.

The Catholic missions of Central Africa, of which Bishop Comboni is the chief, have an establishment there, under the protection of the Austro-Hungarian Government, and on this two smaller ones depend, one at El-Obeid, in Kordofan, and the other at Nuba, in South Darfur. The good results which these institutions ought to have are considerably hampered by the

local conditions of morality and also by the Mahomedan belief and the people's care for their material interests.

Amongst the Government establishments, the arsenal, the military school, and the printing-office deserve to



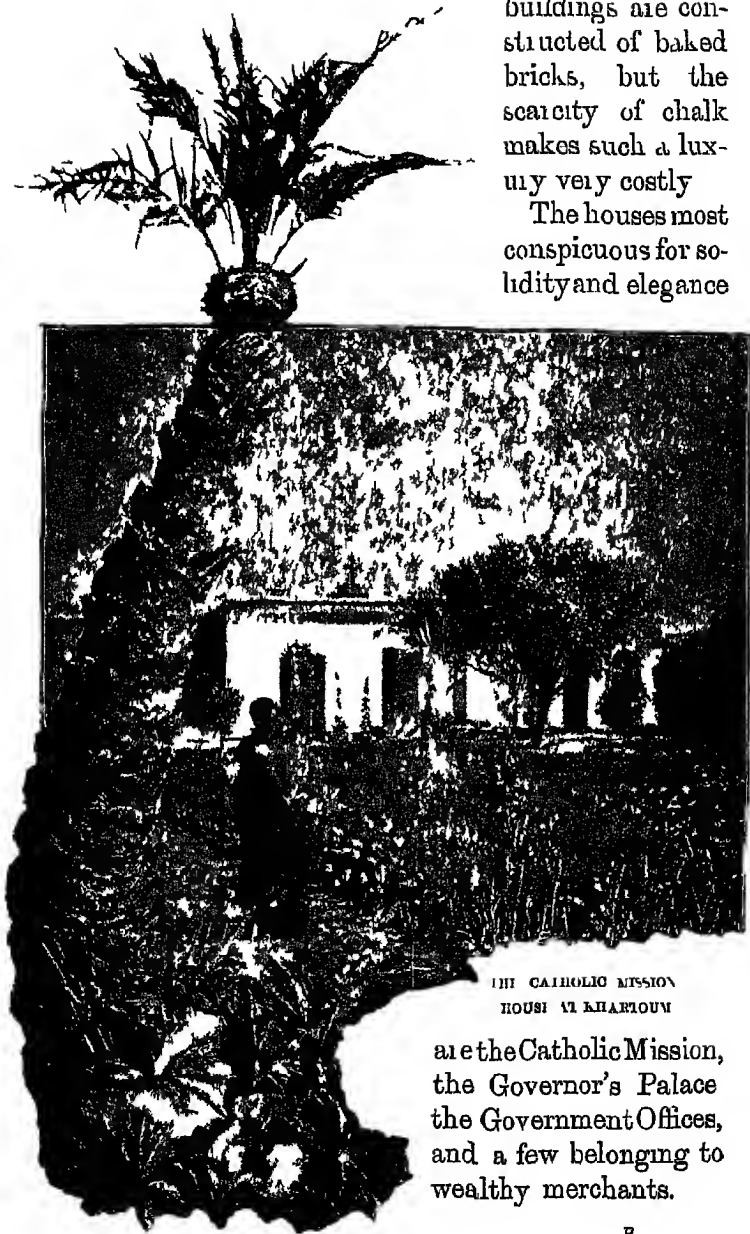
BISHOP COMBONI

be mentioned, the two latter were founded by General Gordon ; the Pharmaceutical School was very short-lived.

The old town is almost entirely constructed of houses made of mud and bricks dried in the sun ; the new

buildings are constructed of baked bricks, but the scarcity of chalk makes such a luxury very costly

The houses most conspicuous for solidity and elegance



THE CATHOLIC MISSION
HOUSE AT KHARTOUM

are the Catholic Mission, the Governor's Palace, the Government Offices, and a few belonging to wealthy merchants.

B

The only mosque which exists here has no artistic merit, but there is a vast garden, the property of the State, rich in beautiful plants and intersected by commodious paths, where the every-day monotony is occasionally relieved by the melodies of a military band, consisting principally of negroes.

In the year 1827 (1245, Hegira), Mohammed Ali Pasha, first Viceroy of Egypt, conceived the project of conquering the Soudan.

He entrusted the undertaking to Ismail Pasha, his son, who started with Circassian and Turkish troops, went up the Nile, reached Shendy, and pitched his camp there, also building a fort for his own residence. King Nemr (Tiger) was the ruler of that country, and he was requested to supply eatables, wood, and straw for the requirements of the troops.

The wood and straw were intentionally heaped all round Ismail's habitation; one night a horrible conflagration, ordered by the king, caused the complete destruction of the camp, and the Pasha perished miserably with all his people.

The inhabitants of the Soudan were at that time remarkable for their savage ferocity; it is said that in Sennaar, a king, named El-Golman (Ferocious), used to eat grilled human liver, when he drank his beer.

In order to avenge this act of incendiarism, Defterdar Pasha was despatched with a large number of troops, composed of Bashi-Bazouks; he took the road of Assouan, Wady Halfa, and Dongola, completing his journey partly by water, and partly by coasting the Nile.

King Nemr was not to be found; he had fled to El-Homran, towards the boundaries of Ethiopia.

The reprisals made by Defterdar were horrible and the murders numberless; no mercy was shown, even

pregnant women were barbarously disembowelled : thus by slaughter the Egyptian boundaries were extended as far as Kordofan. Ibrahim Pasha, who followed Deftardar, extended his conquest as far as Woad Medineh. In 1832 the Viceroy Mohammed Ali, having been in-



GARDEN AT KHARTOUM (PROPERTY OF THE STATE).

formed of the existence of gold there, went in person to the Soudan and extended the conquest as far as Fazoklo.

Ibrahim Pasha having been sent to wage war in Syria, the Viceroy put his own hand to the organisation of the country ; he distributed the command of the troops, and appointed collectors of taxes and other officials as a safeguard to order and public security.

The way in which the taxes were appointed and collected was very strange ; the payable amount was fixed in proportion to the number of pieces of camel manure which were enclosed in a bag hanging on a

tree, and the natives punctually put Maria-Theresa thalers in their place.

Even in Cairo at the present day, the Sakkah (water-sellers) and the Arab coffee-sellers give their customers a certain number of beads or beans with which the latter pay at each purchase, and when the whole amount with which they were credited is exhausted, the payment in money is effected.

The current coins in the Soudan, at that time, were the Maria-Theresa thaler; the Mahmoudieh, a Turkish gold coin=18 Egyptian piastres; the Bayuthe, an Egyptian gold coin=5 Egyptian piastres; the Safrita or Austrian florin= $4\frac{1}{2}$ Egyptian piastres; and the piastre of 1223, called Massafani.

Commercial transactions and taxes were paid in ivory, slaves, cattle, and gold-dust, because money was scarce.

Mohammed Ali having made these arrangements in the Soudan, returned to Egypt, leaving there, as Governor, Ahmed Abu Bedan El-Gazzar (the Butcher), so called on account of the continual mutilations that he perpetrated upon the Bedouins of Tuka.

The news of these atrocities reached Cairo, and orders were given for his recall, but he did not obey, consequently an official of high rank was sent in order to bring him back to Egypt; but upon his having again refused to go, he was poisoned by his two Circassian wives, who had been bribed by the Viceroy.

Then Kaled Pasha ruled two years without praise and without blame; on his death he was succeeded by Abdul Latif Pasha, who, paying no heed to the restrictions which the Khedival Government continually tried to impose on him, acquired the love and respect of the people by his wise measures and bold initiative; he built numerous houses, amongst others the Government residence, barracks for the troops, and storehouses for

the weapons and ammunition. He also instituted a school for the principal sheiks, and in the course of three years—that is, during the whole length of his governorship—he had no rebellions to suppress and no wars to wage.

But he was severe in punishment, being compelled to use severity owing to the instinctive ferocity of the natives.

A certain Mohammed Farak, chief of the Debba-el-Kobra country, in the province of Dongola, being guilty of great offences, was sentenced to the bastinado—a kind of punishment which has always been in favour in Egypt. The condemned man obstinately refused to beg for mercy, and suffered the strokes without complaining. The Governor, seeing the copious flow of blood and the numerous wounds, ordered the castigation to be stopped, when the chief slowly stood up, and, drawing a knife from his pocket, began to cut off the pieces of skin and flesh hanging from his wounds.

Abdul Latif, however, weary of the continual opposition to his measures at Cairo, resigned his Governorship, and was succeeded by Ali Pasha Kako (Monkey), who arrived at the Soudan with two battalions which had returned from the Syrian campaign. These troops had no band, and they accompanied the Arab song with the guitar.

“ Ya tamra tamoretani,
Ya bent konti feni,
Kont and el ghendi
Bakol kalava kendi ;
Be nar el habib,
Ya abou Ibrahim.”

Which, being translated, means—

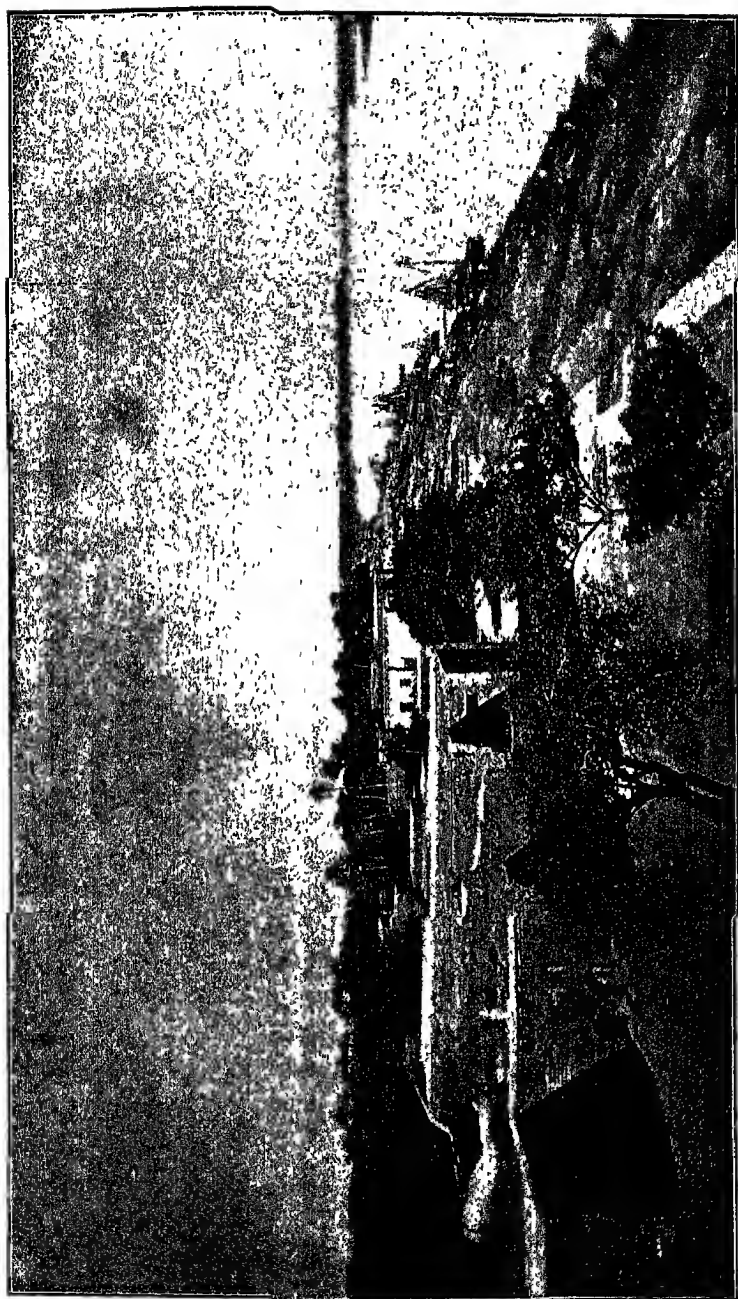
“ O fruit, O fruit (my sweetness),
Where have you been, my girl ?
I was with a gentle(man)
Eating Indian sweets,
With the fire of the beloved,
O Father of Ibrahim.”

Ibrahim Pasha, the conqueror of Nessib, left Syria subsequent to the coalition of the European Powers in favour of the Sultan. A part of his troops was sent to the Soudan. The dialogue of the song suggests the supposition that Mohammed Ali addresses the question to the beautiful girl; and that she answers, "I am going to see my beloved Ibrahim, to eat Indian sweets, with the fire of love."

These were the first Arab troops sent into the conquered country. The first battalion, under Osman Bey El-Arnanti, was despatched to Woad Medineh, and the other, under Ali Pasha Sebastopol, to Kordofan; the other places were always garrisoned by Turkish troops.

Halim Pasha, son of the Viceroy, accompanied this expedition on board a steamer, which was followed by a *duhabieh*, made of iron; but almost as soon as he arrived, cholera appeared in Khartoum, and he fled by way of Atmoor and Abu Hamad, and returned to Cairo. Mohammed Ali died August 2, 1849, weak both in mind and body, and was succeeded on the throne by Abbas Pasha, who ruled the new provinces of the Soudan in a pacific manner; but his reign was short, for he died suddenly in 1854.

His successor was Said Pasha, sixth son of Ali. In March 1857 he visited Khartoum, and having acquainted himself with the increasing difficulties in the Soudan, decided to abandon it. He dissolved the military and civil administrations, sent away both officials and soldiers, ordered the guns to be spiked, and the muskets and ammunition to be thrown into the Nile; but the director of the magazines, a certain Kater Effendi, only obeyed a part of these commands. The chiefs of the tribes, deeply regretting this resolution, begged the Viceroy to continue the occupation, which they considered henceforth indispensable to ensure the



KHARTOUM.

public safety and property. The Viceroy, yielding to their prayer, reorganised the Government of the Soudan, and divided it into four distinct provinces: Khartoum, under Arakel Bey, as Governor; Taka, or Kassala, under Elias Bey; Berber, under Ibrahim Bey; and Kordofan, under Ali Pasha Sebastopol. Sennaar and Fazoklo were made part of the province of Khartoum.

Said Pasha, after having ordered Colonel Osman Bey El-Sudani to fight El-Maki Nasser, a chief of the natives of the Tagle mountains, returned to Egypt *viâ* Atmoor, Gabra, and the desert of Gabra and Dongola.

The expedition to Tagle met a lamentable fate; the colonel was killed, and his troops defeated and put to flight. The survivors took the route of Atmoor Bajuda, passing through the Marsekuto country (ruled by the king Abd-el-Rahman-el-Schafi), and returned to Egypt, *viâ* Wady Halfa.

The Mameluke, Moussa Pasha, formerly slave to Ahmed Pasha, Abu Bedan was appointed Governor-General of the whole Egyptian Soudan, and departed for Khartoum with five battalions of soldiers, who received six months' pay in advance. These troops were detailed to the garrisons of Khartoum, Woad Medineh, Sennaar, Fazoklo, Kordofan, Kassala, Mesalamieh, and El-Refaii.

The first care of this general (*Mirmiran*) was to organise the country in military fashion. He formed ten new companies of Soudanese soldiers, and five of Bashi-Bazouks, and ordered that every tribe should hold a body of 500 men at his disposal, completely armed and equipped, with a spear, shield, arrow, and sword, and mounted on an ox, horse, or camel.

As soon as this organisation was completed he resolved to invade Abyssinia, in order to punish her for

the molestations and usurpations perpetrated in territories under Egyptian protection.

News of the hostile actions of the Abyssinians had been brought by Ahmed Abu Gemr (Father of the Devil), chief of the Hamada Bedouins. The concentration of the troops took place at Hantub, near Woad Medineh. The march was forced and fatiguing, because it was necessary, not only to proceed quickly, but also to settle detachments in provisional fortifications. The zeal of the soldiers was increased by offensive songs about the Ethiopian king.

As soon as Moussa Pasha arrived at Om Derissa (on the road to Gondar, in the Abu Ghemr country) he fortified himself on the river Dender, and sent an ambassador to the King of Abyssinia; the Christian king did not answer, and then the expeditionary army proceeded as far as Gellabat, whence other messages were sent; meanwhile the general, seeing the obstinate silence of the Kassa, was taking measures for the invasion of the enemy's territory, when the news arrived of the death of Said Pasha and the advent to the throne of Viceroy Ismail, in the year 1863 (1281, Hegira).

A retreat was immediately decided upon; it was full of long and fatiguing marches; deficiency of food and water; deaths of soldiers and camels; there were no rivulets, not even a marsh; and the dead camels were disembowelled, so as to appease the thirst of the soldiers to some extent by the juices of the stomach.

Three hours after midnight they reached the small river El-Rahad; in seven days, El-Sufi Mekerebba; then a rest of three days was granted, during which 101 gunshots were fired at the five periods of the day—viz., *Saboh*, *Dohr*, *Assr*, *Maghreb*, and *Esha*; which mean daybreak, noon, afternoon, dusk, and evening.

From El-Sufi he sent a detachment of soldiers to scour the country of Omar (son of King Nemr, the murderer of Ismail Pasha); the land was devastated, but Omar saved himself by flight, and the booty was, as usual, divided amongst the troops.

The small-pox having invaded the expeditionary army, Moussa Pasha ordered the battalions to return to the places which they had respectively occupied before the war: he himself stayed at Kassala.

The epidemic over, Moussa Pasha returned to Khartoum through Goz Ragab and Damer, from whence, after having arranged all the urgent business of the province, he moved towards the Tagle mountains.

But chance was once more in favour of King Nasser; rain, pouring incessantly for four days, destroyed the ammunition and engendered numerous diseases. A Janissary-Cavass, who ventured to ascend the mountain, was caught and cut to pieces.

The expedition returned to Khartoum, and the Governor journeyed to Cairo, having been summoned there by the Viceroy.

Soon after Moussa Pasha's departure, a lack of discipline manifested itself amongst the troops; Ismail Bey Hakki's company, which was posted at Kordofan, mutinied, under the pretence that their pay was in arrear, and, not having obtained their object, the soldiers took the road to Cairo; they went in the direction of the Blue Nile, laying waste all the villages they met with, and entered Dongola; supplied with provisions by the Governor, they took six boats, bound the owners with chains and departed by Wady Halfa. There they were met by Moussa Pasha, who was journeying to Cairo, and the whole number were arrested by him, by means of a curious stratagem. He

posted some faithful soldiers as salesmen in a fictitious provision market, who, when the mutineers arrived, provoked quarrels, whereupon armed men suddenly appeared, caught and bound them, and carried them off to Khartoum.

In the year 1863 (1281, Högira), Moussa Pasha returned to Khartoum, where he brought the first carriage ever seen in the place; only a short time previously four steamers had been sent thence.

Towards the end of the year, a great outbreak of small-pox made its appearance there. Moussa Pasha ordered the troops to pitch their camp in the open air and that the sick should be treated by the medicines used by the natives; the epidemic caused great ravages, and the Governor was amongst its victims.

At that time a great disease amongst animals was prevalent in Egypt, and the Soudan saw its cattle seized and carried off to the north.

The Soudan having remained without a Governor for several months, the soldiers of the province of Taka mutinied; embittered by the fact that the arrears promised and that were due to them, had not yet been paid. They shot their officers, pillaged the Government storehouses, and sacked the town, perpetrating many violent acts and atrocities.

Osman Bey Fakry, the Vice-Governor, being unable to suppress the rebellion, Ismail Ayoub Pasha was entrusted with the difficult task. He, together with Adam Pasha, Mouktar Aga, and Said Aga, went to El-Taka, disarmed the mutineers, imprisoned their leaders, and had them all executed without exception. Sakgol-Agassi, an officer and the secret instigator of the mutiny, was hanged later on, by order of Gaafar Pasha Mazaar; the latter was subsequently made Governor-General instead of Gaafar Pasha Sadek, a worthless

man, who only occupied himself with the artificial incubation of hens' eggs.

The investiture of Mazaar's dignity was effected with great solemnity, Schahin Pasha being despatched from Cairo for the ceremony; guardians of the peace, (*Mustahfazine*) were instituted, and the head men of the various tribes were invited to large and costly banquets; King Nasser from the Tagle mountains gave himself up to the Egyptians; the gift offered by him in token of submission was a large gold chain more than a yard long.

He was then led in triumph by Schahin to Cairo, and was overwhelmed with presents and honours by the Viceroy; a large estate by the Nile, called Metuk (near Balo), was given to him, where he lived till his death.

Gaafar ruled the Soudan for six years to the general satisfaction. He protected and encouraged commerce, organised the administrative services, and initiated useful reforms. In 1864 (1283, Hegira) he sent a number of animals, goods, and works of art to Cairo, to be forwarded to the Paris Exhibition, according to a wish expressed by the Viceroy Ismail. Amongst the exhibits was the sacred bird, the ibis; and included in the works of art were some splendid specimens of silver filagree. Here I stop my retrospective review of the Egyptian conquest and occupation of the Soudan. The epochs, concerning the deeds of Ismail Ayoub, Baker, and Gordon, are so well known and have been so much commented upon that it is superfluous to mention them here. General Gordon returned about that time from his futile embassy to the King of Abyssinia, and tendered his resignation to the new Khedive, Mohammed Tewfik Pasha, whereupon Giegler Pasha, the Vice-Governor, assumed the direction of affairs in the Soudan.

In consequence of obstructions in the Nile, intercourse with the southern provinces was interrupted, and nobody knew with certainty to what extent the works for reopening the river had proceeded.

I called upon the Vice-Governor to acquaint him with my intention of departing.

"I cannot let you go," said Giegler.

"Why not, your Excellency?"

"It is a peremptory order given by Gordon, and not yet repealed."

"But I will not wait," I said, "for the arrival of the steamers and the opening of the White Nile. I will enter Kordofan through the Bahr-el-Ghazal provinces."

"You shall do no such thing, and I advise you not even to try it. I should be compelled to prevent you."

I withdrew. All surrounding circumstances pointed to radical changes. In Cairo they were thinking of how to find a way of embarrassing the Government of the Soudan; whilst here they were going on with a crippled administration, full of restrictions and provisional measures, and undermined by mistrust.

Dr. Zucchinetti was expelled in the short space of three days, being accused of plotting against the public safety. The engineer, Messedaglia, formerly Governor of Darfur, had to submit to a committee of inquiry, in order to give countenance to offensive calumnies circulated about him.

The arrival of Raouf Pasha as Governor-General of the Soudan did not diminish the general feeling of mistrust in the future. Although apparently a friend to Europeans, he could neither win their esteem nor appease the doubts and fears of the Arabs. Devoid of initiative, even for evil-doing—more attentive to appearances than realities, he allowed, nay, incited, the arousing of religious rivalry and jealousy of race.

A young negro, formerly a pupil of the Catholic Mission, had married a girl brought up in the same establishment ; but incompatibility of temper, with all its sad consequences, soon troubled their domestic peace, and the husband expressed a desire to part with his wife. The priest to whom he had recourse for advice, disapproved of his irreligious intention, and insisted on the indissolubility of the matrimonial vow. The unfortunate man went away, more than ever afflicted ; but having been advised by some Mohammedans, after protracted reflection he decided to apostatise.

The conquest of this Christian by Mohammedanism was celebrated in the town by the most showy proceedings and clamour. The converted man, having been placed upon a horse richly caparisoned, dressed in the elegant clothes and embroideries of Arab garb, was led in triumph through the streets of the town, preceded by players and dancers (*faovati* and *gavasi*), and followed by dignitaries and numberless people, besides being complimented and sumptuously supplied with refreshments and gifts by the principal Mussulmans.

This ceremony, full of jeering at the unbelievers, was tolerated, and perhaps applauded, by the official rulers. Times were going from bad to worse.

At the time that General Gordon was Governor, several Europeans settled in the Soudan to begin commercial operations. Besides the Greeks and Syrians, who had important plantations in Kedaref, Sennaar, and Kordofan, and actively carried on mercantile contracts, a Frenchman, M. Marquet, started an industry at Khartoum which was quite new there—viz., the sifting of gums by quality and thickness. This was done by the aid of a machine, consisting of iron gauzes of different sizes, rolled into a cylinder, and turned round by a handle ; a ventilator completed the apparatus.

For this business he employed women and children, who under the direction of Europeans worked with precision and discipline.

But unfortunately confidence was shaken. The feverish excitement for commerce was cooling down; the idea of the unhealthiness of the climate became paramount; a few deaths caused a panic, and many

retraced their steps. The young Pole, Mirski, and the Italians, Marconi, Buglione, and Fraccaroli, soon paid their tribute to death. Poor Fraccaroli! A violent attack of malignant fever ended his career, May 14, 1880, and the lamentations of the colony accompanied him to the grave. Young, brave, strong, and intelligent, he had proved his aptitude for African undertakings, by having



FRACCAROLI.

in a very short time completed the journey (to and fro, midst numberless difficulties) between Khartoum and El-Fasher (capital of Darfur) on camel-back, attended only by a boy twelve years of age.

CHAPTER II.

FROM KHARTOUM TO MESURA-EL-REK.

I am able to embark—Brun Rollet—The missionaries—The brothers Poncet—Miani—Tura-el-Indra—Duenme—El-Koweh—The majestic Nile—The Bag-gala—The island Abba and the future Prophet—Kaka and the Shillook—The river Sobat—The delegates of the Society for the Suppression of the Slave Trade—Bahr-el-Ghazal Mosquitoes and wasps—Numerous hippopotami—Scorpions Mode of curing their bite—The Nuer—Their rivalry with the Dukas—The river is closed by thick matted vegetation—Immonse toil in opening a road through it Negro soldiers Seventy-seven obstructions—The Bahenkeps Rex—Troops of elephants—Arrival at Meshra-el-Rok.

It was a period of festivity at Khartoum; first, on account of the birth of a daughter to the Governor; secondly, as the anniversary of Tewfik Pasha's accession to the throne. Europeans were invited to both of the solemnities, and were treated with distinction.

It was on this occasion that I had an opportunity of conversing with Raouf Pasha, who endeavoured to dissuade me from my project of visiting the province of Bahr-el-Ghazal, flattering me with the hope and prospect of an exploration to be made into the region of the river Sobat. Finally, after long delay and anxious expectation, the order for the departure of the two steam-vessels was given.

Having obtained a rescript from Raouf for the provinces of Bahr-el-Ghazal and Equatoria, I was able to embark, and the evening of July 4, 1880, I bade adieu to my friends on board the steamer *Sophia*, and started for the White Nile. The first European who ascended this grand river was an Italian (Brun Rollet), who, in

search of ivory, reached the country of the Buri, called afterwards "Gillia," from their word of salutation, "Welcome," with which they received travellers.

In 1851, the Catholic missionaries, who had resided in Khartoum since 1848, established a branch house at Gondokoro, but they were obliged to abandon it in 1861, both on account of the failing health of its

inmates, and the small success of their apostolate.

The groves of oranges and lemons, that still thrive there, are the only records left of them in the traditions of the natives.

Our countryman Miami, arrived at Dufle in the year 1857, and four years afterwards the brothers Poucet founded stations on the Upper Nile. After Baker's expedition, it may be said that the river was opened to the steamers



MIAMI

of the Egyptian Government. We saluted the flag of Mouchy Bey, passed Mount Aùel and Mondora (the Mirror), and touched Tura-el-Hadra, which is on the way to Kordofan (Duemme), where later on the Mahdists barricaded the river with boulders and trunks of trees; then, leaving the summit of the granite peak of Mount Etuen, we touched at El-Koweh, the northern boundary of the Shillook tribe, and the great emporium of the slave trade.

The river is of great width, and an immense mass of water covers its muddy bottom. It forms little islands of greater or lesser size; and many creeks and inlets run from the sides of the stream into the land.

Nature at this spot presents a wild luxuriant growth of vegetation and smiling pictures of fertility.

The Nilotic acacia and various mimosa predominate amongst the trees, mixed with palms and tamarinds; extensive plains are cultivated for grain, and there are verdant orchards, irrigated by means of water-wheels; vast tracts are covered with vossia and papyrus.

Antelopes, numerous flocks of geese and ducks, and the crowned crane, are seen on both shores, wandering in and out of their windings, or loitering on the grass of the islands, adding a new charm to the scene.

Amongst the reptiles are great pythons, coiled round the trunks of the trees, that by thrusting out their heads add the contrast of horror to the magnificence of the picture.

The Baggara, who inhabit these grassy regions, are a handsome people; they keep flocks of oxen and cows, which have humps on their backs. We arrived before the island Abba, which nearly faces the territory of Koweh; the steamer here slackened speed, and the whistle of the engine blew four times with a very prolonged sound; the captain, the crew of the vessel, and the passengers offered prayers to God, turning towards the island.

"What are they doing?" I asked of a Greek merchant, who was sailing with us to the province of Bahr-el-Ghazal, to try his fate in commerce, in which he had failed at Khartoum.

"They are rendering homage to a holy man who dwells here; he is immortal, report says. Once already, without passing through death, he has ascended

to God, from whom he returned seven hundred years ago."

The crew were saluting with reverence Mohammed Ahmed, the future Mahdi, who was destined to cause so much strife in the Soudan. He had for some time obtained immense influence over the surrounding tribes; even the Government treated him with respect, and forbade the vessels passing the island from demanding wood and other articles.

Michael Saad (a Copt), Chief Accountant of the Equatorial Province, told me that when he was sailing up the stream in company with the Egyptian expedition under Sir Samuel Baker, he with others landed at the island Abba to pay their respects to the Santon. Mohammed Ahmed received them very courteously, and, as is usual, complimented them by offering them *eau sucrée* and sweet milk, the recipients amounted to over forty; every one drank to satiety, notwithstanding which the contents of the cups were not in the least diminished—a wonderfully marvellous performance, and a still more wonderful credulity, in those who believed it.

The Shillook—once a powerful tribe, now reduced to decadence by the malversation of Egyptian rule, and by the strict barriers interposed to their extension by the Baggara—have lost strength, influence, and the prestige arising from numbers. As breeders of cattle they live in numerous villages of huts with circular roofs; they are handsome and strong, but not very warlike, their courage having been quelled by the repeated massacres of which their country has been the theatre.

From El-Koweh to Fashoda the banks of the river are strewn with scattered villages of dome-roofed huts belonging to this tribe; amongst them the most regu-

laily built and the most picturesque is Kaka, which had an Egyptian garrison.

The monotonous plain is broken by the gentle elevations of Mount Tefefan.



GIRL OF THE SHILLUK TRIBE

Fashoda, the ancient Denab, until lately the seat of an Egyptian Governorship, agreeably impresses the traveller, it has houses of bricks and lime, small but whitewashed, and a so-called castle and

Government palace, encircled by kitchen gardens and pleasure-grounds. The population consists of Arabs, Shaighie and Donagla, and there are a few Greek merchants. The natives live in villages apart from the town. The supply of fuel for the needs of the steamers is obtained from the shores of the Sobat, the banks of this river being richer in woodlands than even those of the Nile. When we had steamed for about two hours from the mouth of the river, we came to an Egyptian station, commanded by a captain, whose duty it should have been to watch the slave caravans on this road, in conjunction with a special Government delegate; but I was assured that the humane service had degenerated into a shameful and greedy traffic.

The territory through which the Sobat runs presents rich vegetation, very well cultivated fields, and rich pastures full of herds of cattle. The river, a full stream of water, confined by lofty banks bare of vegetation, and peopled by few and small villages, will be at a not distant future the artery by which great riches, at present enveloped in mystery, will descend from the country of the Galla.

Fashoda and the country round it possess a well-merited reputation for insalubrity of climate, especially during the rainy season, when its malarious fevers immolate many victims. They say, with perfect conviction, that the Government has purposely founded there a penitentiary establishment, to rid themselves quickly of the troublesome existence of criminals and individuals thought dangerous.

July 16, 1880.—Everything was ready for our departure: the soldiers and provisions, long poles and plenty of rope, were embarked. We only waited the order to weigh anchor. After a long delay, however, the dele-



A SHILLOOK WARRIOR.

gate appointed to watch and prevent the slave trade appeared on board, followed by scribes and officials, for the purpose of verifying and controlling the persons about to depart. After he had minutely and with great care ascertained every individual's name and occupation, including my own, he informed us that the time for starting would soon arrive—a curious mode of control, or rather a specimen of the imposture, which has been thrust upon Europeans by the Egyptian Government.

The day before, a Greek merchant told me that the delegates' largest gains proceeded at present from the sale of slaves to the conductors of the caravans, who passed at a distance from the town with impunity, sure of not being denounced. After I had sailed for about two hours on the Nile, we arrived at a spot where the river expanded into a vast sheet of water (or reach), of desolate appearance; then bending our course to the right, we reached Bahr-el-Ghazal.

Here the scene is changed. There are no more grassy vegetation and trees, no more villages and scattered huts, no more variety in the surrounding landscape. The river is narrow, with very high grass on both sides, marshy, and sprinkled everywhere with dark-coloured pools of water—a silent, impressive uniformity. To the wearisome annoyance of the innumerable mosquitoes, which allowed us no rest during the night, there was added, from sunrise till noon, a continual struggle against myriads of a species of wasp, called *Sureda*, that with a rapid, tortuous, and incessant flight, darted at and pricked and stung our faces, hands, and neck. It is true these bites or stings are not serious, nevertheless the game is not a diverting one.

Hippopotami are frequently to be seen in the river, they lie in groups, especially in the nearly still waters

of the pools by the banks, with their heads resting on the surface of the water. They only emerged entirely at long intervals, and evidently watched us as objects of curiosity, uttering a few occasional grunts. Several shots saluted them from the steamer, but the animal that plunged into the water for a moment reappeared very shortly, showing its whole body, as if in defiance of our impotence.

The wood or fuel that had been put on board by the soldiers of the military station at Sobat (for this office is one of the duties of their service), had amidst it a dangerous enemy. From time to time loud cries were heard, then sobs, that ended in feeble and continuous lamentations, which came from a soldier, one of the crew, who had been bitten by a scorpion. This man, previously a real braggadocio, merry and vigorous, suddenly fell under a prostration of spirit produced by a fear which it was difficult to conceive. The ordinary remedies were to cut the wound in order to draw out the blood, and frequent application of a red-hot iron; and this was done by a merry Soudanese soldier, who had constituted himself an impromptu surgeon for the occasion. To tell the truth, I laughed at the duration of the groans of the bitten man, but later on, at the river Kibali, I was bitten myself in the leg one night by one of these implacable animals, and must, from my own experience, retract the judgment that I had formed. During the twenty-four hours of burning pain (which extended to my shoulders) my thoughts often turned to the poor sufferer of the river Ghazal.

The country that we now passed through is peopled by the Nuer, once a peaceful and amiable nation, but to-day jealous, timid, and hostile. The frequent raids made on them by the slave dealers of Khartoum have changed their feelings to hatred and animosity. They are tall

and well-formed, and do not wear clothes. They live in huts situated on the little ridges of earth that rise from the waters, and have numerous herds of goats, and are sufficiently dexterous in conducting their very small boats amongst the reedy fens and grass, amongst which they hide themselves, as soon as observed, with surprising rapidity. They are rivals of the Dinka, who dwell on their borders, and the enmity between these tribes is kept up continually by hatred and a spirit of vengeance, that leads to reciprocal attempts at bloodshed; a struggle ever increasing and without cessation. To prolong our weariness and misery, on the second day of our sailing an obstacle of a purely African nature presented itself, which, although it had been foreseen on the voyage, was nevertheless a disagreeable surprise. A network of vegetation suddenly barred our passage, dense, elastic, and invariably joined to the two opposite banks (of different depths), called *sed* by the Arabs, composed of a great mass of weeds (*ambatsh*), papyri (*dis*), and of vossia (*sufa*). To endeavour to steam over it generally results in failure. The wheels and the prow get entangled in the mass of herbage of which it is composed, and do not cut through it, the steamer remains fixed, and it is impossible to manœuvre her. Patience, labour, and strength, when simultaneously exerted, produce a prompt and favourable result.

“Handle the scythes and put the poles into the water, and free the wheels from the weeds.” The obedient soldiers with great promptitude and the greatest vigour attempted to carry out the order by cutting the mass of herbage and pushing the great heaps of it along the current, those behind them aiding their exertions, by standing on the bulwarks of the vessel and thrusting with their long poles; every movement being simultaneous and



THE BALAENICEPS REA.

accompanied and guided by the loud and soft sounds of a song.

"Dur," cried the captain, and their labour ceased for a moment; then they were ordered to repeat their efforts till the steamer was released. A unanimous and triumphant shout of joy welcomed the captain's command to resume our course over the freed waters. We were blocked in this manner sixty-six times in the course of seventeen days, for thus long it took us to arrive at the end of our journey. I had followed the work attentively, and was pleased with the self-denial of the blacks, who, in spite of being treated harshly and without praise, were always diligent, obedient, and contented. *L'Abu Markub* (Father of the Shoe), the "*Balaeniceps* Rex," showed itself in rare cases; these birds are remarkable for their immense size and the original form of their beaks.

The river continued in-



ELEPHANTS DISTURBED BY THE STEAMER'S WHISTLE.

creasing in width, and in the meadows bordering it were immense troops of elephants.

The cries of the soldiers and the whistle of the engine disturbed the placid feeding of the large pachyderms, who, terrified at our visit and the unusual noise, took precipitate flight. I could never have believed in the rapidity of action and velocity of such large animals; one of them always remained at a distance, as sentinel, to watch those whom they supposed and feared to be enemies. We arrived at Bahr-el-Arab and El-Homr on the 31st, and contemplated the extensive woods that shade this part of the country. On the 4th of August, after having left the river Jur behind us, we arrived on the 5th at Meshra-el-Rek, the landing-place of the tribe.

During our voyage from Khartoum to Meshra-el-Rek, the temperature in the shade reached an average of 23° C. at 6 A.M.; 30° C. at 9 A.M.; 35° C. at 12 noon; 36° C. at 3 P.M.; 27° C. at 9 P.M.

Out of the thirty-six days of the whole journey we registered sixteen rainy ones.

CHAPTER III.

WITH MY FRIEND GESSI.

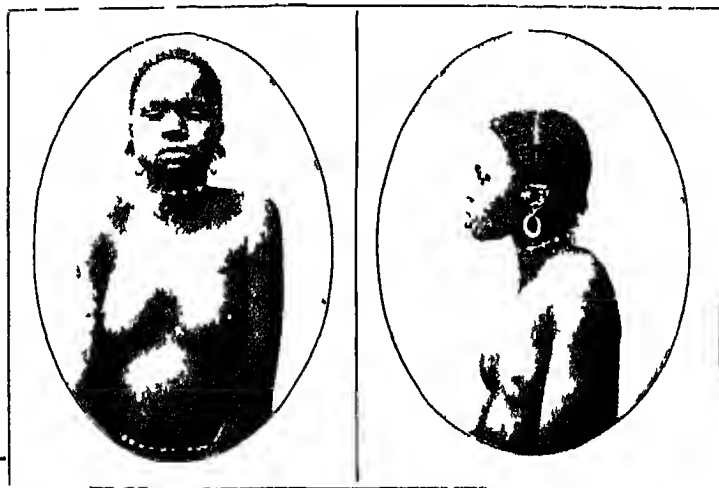
A letter from Gessi—The station of Meshra-el-Rek—The Dinka, their usages and customs ; cultivation, care, and regard for serpents—Extensive rearing of herds and flocks—The Arabs and Gessi, he is beloved by the good and hated by the wicked—Songs and dances—The elephant and the cock—Continual expansion of the Dinka tribe—Nineteen days of waiting—Arrival of the mules—The villages on the road—Fertility of the soil—A wild vine—The river Momul—Arrival at Jur Gattas—The river Jur—Kutchuk-Ali and the cotton plantations around it—The two branches of the Jur—Great numbers of crocodiles—Meeting with Gessi A short account of the campaign by Gessi against Solyman, the 17th July, 1879 Shooting of Solyman and the rebel chiefs—Opening of the river Jur to navigation—Incipient prosperity—King Mdarama of the Sandeh—Visit of his brother to Wau—Gessi decides to go to Khartoum—His projects—The die is cast.

ON the evening of my arrival at Meshra-el-Rek, the chief of the district delivered me a letter from Gessi, in which he told me that precise orders had been given on my behalf for the speedy journey to Wau ; I was rejoiced at this news, which I trusted would take me from the shore of this river, scattered over as it was by sloughs and desolated by damp and bad air. Occasionally walking, and sometimes riding on a nice little ass, kindly lent me by the commander of the soldiers, I by these means reached the Government station amongst the Dinka Rek in a few hours.

But the Arab chief, reading Gessi's letter in a contrary sense, persuaded me, with courteous insistence and beguiling words, to await the escort that would be sent to meet me ; I was obliged to acquiesce, though I did so against my will rather than from conviction.

He installed me in a clean and well-sheltered hut, and I prepared myself for a trial of patience.

The Dinka race, formed by numerous tribes, each distinct from the other in variety of customs and usages, is composed of people of a mild disposition, but fierce hunters of wild beasts ; timid when brought into



GIRLS OF THE DINKA TRIBE.

contact with strangers ; handsome, having vigorous limbs ; swift runners, and handling the lance and bow with surprising skill. They do not form a political unity, properly so called, but live under a patriarchal rule in villages, governed by a chief, who has hereditary rights. Their dwellings are composed of straw huts, with conical roofs ; they are large and scrupulously clean. The men cover themselves with a goat-skin fastened round the waist, but many go completely nude ; the women, on the contrary, when grown up, always wear two skins fastened to the waist, which cover the body to the knee. At night they lie down upon a bed made of ashes, either in order to protect themselves from the

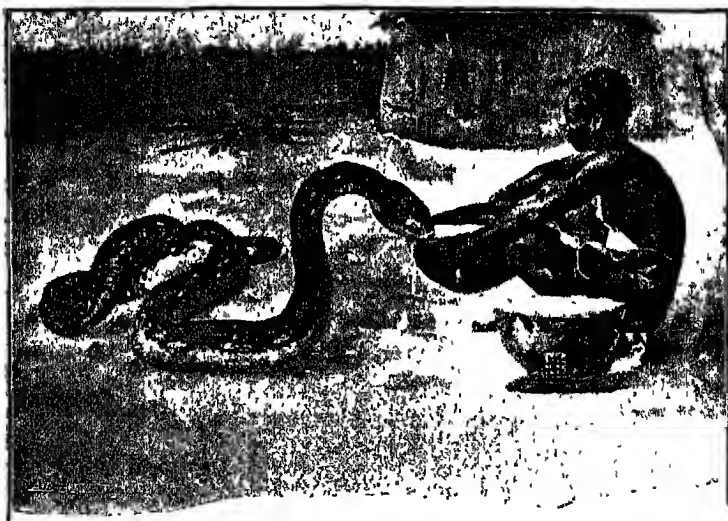
bites of the numerous mosquitoes, or to diminish the effect of the low temperature. This has a strange and surprising effect, and in the morning causes one to shudder at the sight of these long whitened spectres. Their custom is to pierce their ears in several places, and to insert small iron rings; the men wear ivory bracelets, and the women iron waistbands and anklets. As is the custom among very many other tribes, they extract two incisors from their lower jaw; they seldom eat meat, and absolutely refuse the flesh of the hippopotamus, crocodile, and rat, but in preference feed on milk and farinaceous food; they drink beer, made of Indian millet; and a dish of wheaten flour mixed with butter, honey, and milk is deservedly popular amongst them. They have no salt; butter is made in a peculiar manner; the milk, after standing, is put into a gourd (shell), the opening of which is closed and fastened up, and some one seated, as a rule, upon a little stool, shakes the shell with both hands from right to left, beating it on the knees with a uniform and systematical movement; the operation takes some time, and the butter is separated from the milk in clots of greater or lesser size.

As regards cleanliness, in everything that concerns the preparation of food, the Dinka are absolutely exemplary. It is from the blacks that grain usually comes, ground in a mortar by means of a wooden pestle; the women who are employed in this fatiguing work are always compelled to keep their hands damp; this is done by expectorating first on one hand, and then on the other.

The Dinka women, on the contrary, make use of water, which is always placed near them in a vessel. In this very fatiguing labour the worker becomes enveloped in perspiration, and then the work is taken

up by another, so as to give time for the first to dry herself and wash her body. The vessels that are used for cooking and those necessary for food are cleaned every time with great care; if a woman is asked for anything, or to do a service, she first of all proceeds to wash her hands.

When a man goes out of the village he always takes a lance with him; when at home he uses a small ebony club. They have an especial regard for serpents, for in



SERPENT-FEEDING BY THE DINKA.

nearly every house some of them are to be met, generally pythons, boldly reposing and coiled up; the tameness of the reptiles, which are fed upon milk, even reaches the point of answering the calls and signs of the housewife.

The Dinka are polygamists; the woman is obtained from her father by payment. The number of wives depends upon the wealth of the husband, and those who are not well off content themselves with one wife. The first wife is mistress of the house: she rules it,

watches over and directs the labours of the field, and provides wood and water, and sees to the cleanliness of the cow and goat pens.

The cows are shut up in an enclosure surrounded by pales, each fastened to a little stake driven into the ground; they are so accustomed to this, that upon their return from pasture each one places herself by the post assigned to her, waiting to be secured. The calling of the animals together is generally done by beating drums, and they readily answer to the signal.

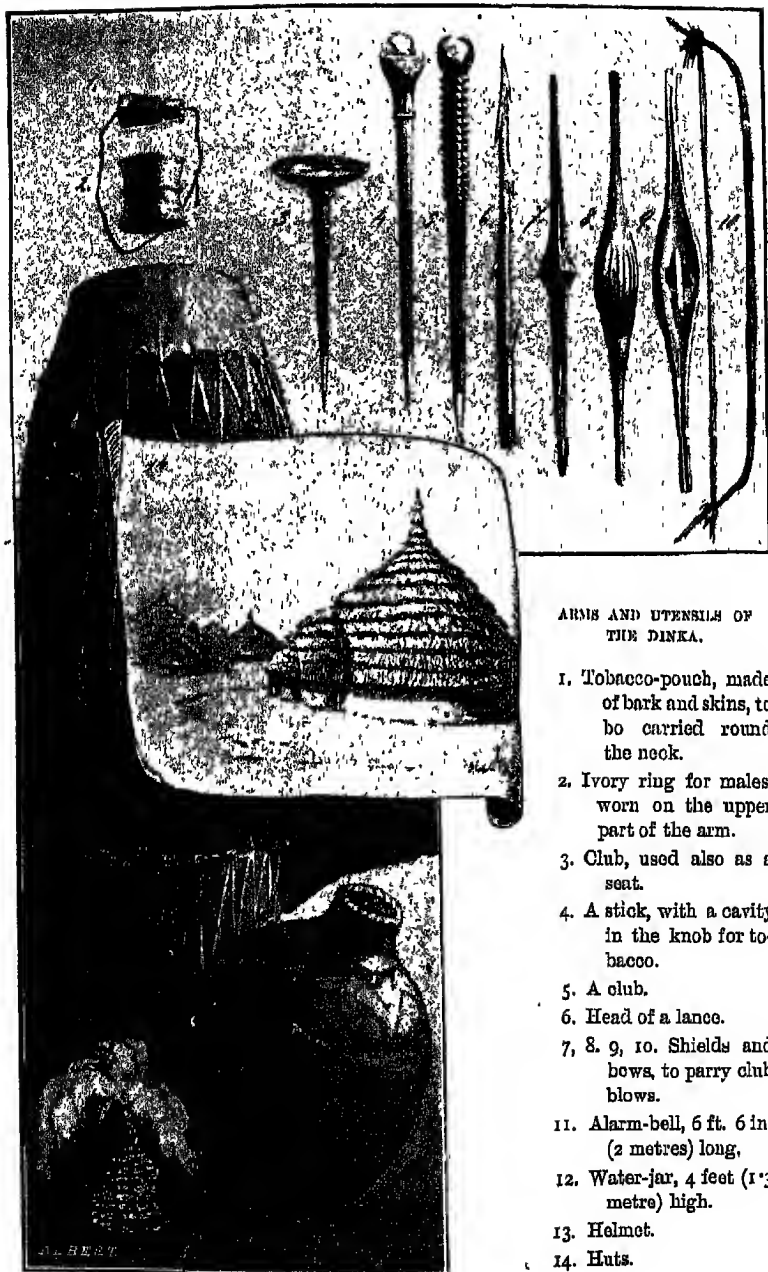
The proprietor of many herds generally lives away from his family residence, and only visits it occasionally. Upon his arrival he plants his spear in front of one of the huts, the female occupiers of which consider themselves honoured, and assume the charge of providing food for the owner of the spear, who becomes their guest.

The Dinka generally cultivate Indian millet, beans, gourds, sesame, and tobacco; they rear poultry and small dogs, which are good and faithful guardians of their houses.

In conversations that I had, whether with the head of the Government station, soldiers, or the upper classes of the tribes inhabiting the surrounding villages, the favourite theme on every lip at that time was the exploits of our Gessi.

The pith of the replies was that he was beloved and feared by the greater part of the native population, but that the Arab element, apparently obsequious and respectful, were brooding over secret rancour, and meditating future vengeance.

The liberation of slaves and the capture of many bands of slave-dealers, the importance given to the chiefs of the country on one side, and the depression



ARMS AND UTENSILS OF
THE DINKA.

1. Tobacco-pouch, made of bark and skins, to be carried round the neck.
2. Ivory ring for males, worn on the upper part of the arm.
3. Club, used also as a seat.
4. A stick, with a cavity in the knob for tobacco.
5. A club.
6. Head of a lance.
- 7, 8, 9, 10. Shields and bows, to parry club blows.
11. Alarm-bell, 5 ft. 6 in. (2 metres) long.
12. Water-jar, 4 feet (1'3' metre) high.
13. Helmet.
14. Hats.

inflicted on the authority and arrogance of the Arabs, and the incessant persecution of their infamous traffic on the other, formed a mass of facts so clear and striking that of necessity it led to this conclusion—viz., Gessi was beloved by the Negroes, and hated by the Arabs and their allies. Praise be to him who knew how to win the love of the good and the hatred of the wicked.

In the long evenings I sometimes was present at songs and dances, generally animated by a warlike spirit. Seated before a crackling fire of not too well-dried wood, they sang, led by the chief (holding a lance in the right hand and the shield in the left), a song in strophes, interspersed with resounding choruses of masculine robustness. At a given signal the whole body, each individual putting himself into a commanding attitude, rose and marched, as though ready to throw himself upon an enemy, holding the shield as if in defence, and raising the lance in the right hand as in the act of striking; the right leg and the body advanced recalled the impetus of the soldiers who were about to charge the foe; a final cry or shout, with all the strength of their lungs in unison, completed the performance.

One of my pleasant occupations during my sojourn amongst the Dinka was listening to the relation of those fables which are handed down by oral tradition—the literature (so to speak) of the people, and which characterise and put in evidence their intellectual and moral qualities, often falsely judged and wrongly appreciated on account of their savage exterior.

Troublesome events were the cause, later on, of my losing some of my notes (a lot of fables), obtained from the lips of some Negroes belonging to the principal races that I met; the foolish and cruel suspicion of a

king thought them worthy of the funeral pile. I remember, however, amongst many others, a characteristic one, entitled

The Elephant and the Cock.

"Once upon a time, there was a challenge between an elephant and a cock as to which could continue eating the longest. They met at an appointed spot and set to work; about noon, the elephant, whose hunger was satisfied, lay down to rest; he awoke after several hours' sleep, and with great surprise observed the cock still scratching and pecking amongst the grass. He then again began to eat in the pasture, but once more he was satisfied and retired, still leaving (with growing astonishment) the cock eating. The sun was near setting, when the cock jumped upon the elephant's back, who had been lying down for some time; soon after the elephant felt his skin pecked.

" 'What are you doing?' said he, half frightened.

" 'Nothing. I am only seeking the insects that are in your bristles.'

"The great pachyderm, terrified at such persistent voracity, rose and fled as if he were mad; from that day the elephant flees whenever he hears the cock crow."

Belief in this story is so firmly rooted in the minds of the Dinka, that they provide themselves with a cock every time they make a journey by night.

The great family of the Dinka extends over a very vast territory, and increases its conquests every year. At the present day it is already established on the lower course of the Sobat, and has touched the confines of the region of the Bari.

August 19, 1880.—At last I am released from the weariness of a disagreeable sojourn.

I left here, with the escort and the saddle-animals sent for me, and directed my course to the south-west. The road was tolerably good, but being the rainy season, it was inundated in many places, which were stagnant occasionally on account of the uncultivated state of the soil and the lack of convenient declivities for drainage.

Sometimes one was in water up to the waist, and often we were partly submerged for some hours.

Villages are frequently encountered which are entirely inhabited by Dinka, who, after the war with Solyman Bey, were induced to take up their abode and labour with confidence.

One may say that agriculture is in its infancy in these lands and the surrounding villages, but the cultivation of Indian millet, tobacco, and vegetables is carried on to a tolerable extent.

The poultry, the numerous flocks of sheep and goats, and the remarkable quantity of larger cattle, attest the riches and the prosperity of the tribe; the soil is fertile and adapted to every kind of culture. They assert that salts are required in the soil—an idle complaint.

Continual activity, rational manuring, and, still more, the contact of the glebe with the external air, assure to this land an enviable prosperity.

I chanced to taste some good wild grapes on this road, and afterwards found them abundant in other regions, especially in the countries of Kibali and Bomo-kandi. This is a plant that dries up near the surface of the soil, and the grapes on the upper part never ripen simultaneously.

It took us five days to reach the station of Jur Gattas, passing every night in villages, abundantly supplied with necessaries owing to the care of the people who accompanied us, and the object of the greatest attentions from the chiefs.



The road, which for the first two days ran through open and grassy plains, plunged, on the third, into a slightly wooded region, sometimes broken by cultivation in the neighbourhood of the dwellings. An arm of the Momal, which falls into the river Ghazal, is the only watercourse that is met, and this can be forded at all seasons.

Gattas, a merchant of Khartoum, who enriched himself by the purchase of white ivory, and still more so by that of black (as the slave traffic is still commonly called in the Soudan), was the founder of the village which at present bears his name; it is situated in a fertile plain, inhabited by tribes of the Jur nation, who are strong and robust, but not possessed of the special qualities that characterise the Dinka. The soil, besides the ordinary productions of the region, was enriched in the course of years by the introduction of bananas.

I granted a day's rest to the mules, which were weary owing to the roughness of the road, and then directed my journey to Wau, where Gessi at that time had taken up his residence.

I was two days on the road, between flower-decked villages, broken by the course of the river Jur, which abundantly waters this flat and luxuriant country.

The village of Kutchuk-Ali is distinguished by its extensive cultivation of trees yielding cotton of the greatest whiteness and delicacy, and, they say, a strong and fine thread.

The river Jur is formed of two distinct branches, which, proceeding from the south, reunite at a short distance from the north of Kutchuk-Ali and Wau, in one single current, that falls into the river Ghazal in the neighbourhood of Meshra-el-Rek. The waters flow perennially, and the passage across is made in boats formed of the hollowed trunks of trees; it has an evil reputation of possessing a great number of crocodiles.

On the morning of the twenty sixth day (August 1880) of our journey on the river, Glessi was awaiting me on the opposite bank, surrounded by public officials and a goodly number of curious people; I picked him out by his white beard and grave, almost unhealthy, face. I crossed over in a boat, sent for me, under a discharge of muskets, fired to drive away the



crocodiles and protect the passage of the mules. He received me very courteously and affably.

MEETING WITH GLESSI

"You have delayed your arrival too long," he said; "I have been impatiently awaiting you."

"The delay has been no one's fault," I explained; "the distance that I covered from the station of Moshra-el-Rek is such that I really believe that I could not have arrived before to-day."

"That is not so; three months ago the chief had strict orders to send you on as soon as you arrived; it is strange that after so many letters he did not understand my desire, and the danger you were in of malaria in such a valley as that of the Rek."

"Have patience for the present, and another time I will do better," said I.

We proceeded to the station, and in a short time were friends; we talked and asked questions which elicited frank replies, but sometimes a cloud of grief darkened his countenance, recent letters having acquainted him with the death of a dear son of his.

Gessi was the first and most diligent explorer of the Albert Lake, which he circumnavigated with two iron boats.

Watson and Chippendale, who had been sent by Gordon to sail up the Nile from Dufilé, had not yet succeeded in reaching the Lake; the first did not go farther than Wadelai; and the second who arrived was alarmed by several cases of small-pox breaking out amongst his followers, and so returned to Dufilé, whence with Watson he took the road to Europe.

In 1878, Gessi, after reiterated entreaties made to him by Junker, accepted from Gordon the charge of repressing the revolution, excited by Solyman, the son of Zebehr Pasha.

In the month of December he left Rumbek with about 3000 men, of whom only a third part were regular troops; the remainder were volunteers and freed slaves. The territory was devastated by Solyman's men in their retreat, the boats were broken up, provisions burnt; the rivers were at their fullest flood, but on the 15th of the same month Gessi's little army encamped at Wau, in possession of the course of the Jur, and supported by a solid base of operations, Solyman was obliged to remain on the defensive.

The day of vengeance had arrived for the people; the Negroes rose against their oppressors, and the infamy of the slave-traders was washed out in blood; those taken in the act of rebellion were shot. In the middle of

December, Gessi occupied and fortified Dem Idris; he conquered the enemy repeatedly, in spite of being



GESSI PASITA.

scantily provided with powder and shot. Fever broke out amongst the already decimated troops, but he was

not discouraged, he redoubled his energy and vigilance ; and receiving some ammunition, boldly assumed the offensive in March, fighting and disorganising the troops of Solyman ; he took possession of Dem Solyman, which was sacked ; the Gellaba fugitives committing great slaughter amongst the slaves.

Solyman tried to join the Harun rebels, who, pursued by Messedaglia and Emiliani, had halted on the strong position of Mount Marra.

The situation became more and more difficult ; the troops were divided by the Arab river, in full and extraordinary flood. Gordon was very active but ignorant as to the whereabouts of Solyman ; Gessi and Messedaglia met at Darra, and agreed to a simultaneous course of operations.

After fatiguing marches amongst woods, in torrents of rain, and across desert lands, Gessi surrounded the village of Gora, in which Solyman was encamped, with about 300 soldiers. The surprise was complete ; called on to surrender when their whole camp was immersed in sleep, the discomfiture was general, few thought of defending themselves, and some remained motionless, while others fled.

The hour that closed this heroic epic was also the hour of vengeance.

It was the morning of July 17, 1879, when Solyman, having been taken prisoner, had endeavoured to fly in the night with some of his faithful followers, but was recaptured and put to the sword. The same fate befell five of the principal chiefs. And here I quote the particulars of this execution from the inedited memoirs of Gessi that are awaiting publication in Milan.

The herald sent to treat for the surrender presented himself to the rebels, and ordered them, in the name of

the Pasha, to pile their arms in the centre of the encampment and to surrender at discretion. Solyman agreed; and in groups of ten and twelve the slave-dealers advanced towards Gessi, and laid down their arms. There were about 1600 of them, and only about 250 of the Pasha's troops. Their arms having been given up, Solyman presented himself, bound, to Gessi, and expressed his surprise and grief at having yielded to a handful of men.

"Allah was with you, and has abandoned me! I thought you had assembled all your troops."

"Allah," replied Gessi, "punishes the guilty; and such you are, from your infamous conduct. I give you your life, and shall send you to Khartoum to his Excellency Gordon, who will consider how to punish you; and your chiefs will follow you."

But in the night, Solyman and his faithful followers endeavoured to escape, and the Pasha was compelled to put him to death, as it was impossible for 250 men to guard 1600.

Afterwards Emiliani took the rebel chief Harun, and had him shot.

The struggle against the slave-trade made for the redemption of the black population, and heroically conducted, unites the names of our illustrious fellow-citizens Gessi, Messedaglia, and Emiliani in history with the immortal name of Gordon.

The circumstances are too recent for us to be able to form a dispassionate and definitive judgment, but it can henceforth be said, that if the direction and the means used were not very politic, it is certain that the enterprise was eminently humanitarian, and accomplished in the name and for the triumph of civilisation. Three of these illustrious men are reunited in death; the fourth participated gloriously in the terrible



FRANCESCO EMILIANI.

struggles that devastated and stained the Soudan with blood.

Gessi was a man distinguished by a sagacious initiative, tenacity and an intelligent activity. He tried to effect, by admirable deeds, the regeneration of the country confided to his government; established order and tranquillity by the means best adapted to guarantee security for the person and property of the people; and adopted means also for developing and improving the resources of the country, and laid the first rudiments of education.

To ivory, which is the only certain production of these countries, he added the harvest of tamarinds, that of india-rubber, and (by selection from the very rich forests) wood for the construction of boats. He opened the river Jur for navigation up to its confluence, cleansing it from the papyrus and grass that impeded the passage, and thereby conferring a great benefit on the natives, who had been obliged to serve as beasts of burden. He formed free and prosperous agricultural colonies with slaves whom he had taken from the Gellaba, and these, besides the usual cultivation, are very successful in sowing cotton.

What now remains of so much generosity? What benefit was derived from it? The Egyptians have broken up and ruined everything, and the blacks embraced the Mahdist cause.

During my sojourn in Wau, the brother of the Sultan Mdarama, chief of an extensive territory inhabited by the Sandeh or Niam-Niam,* came to pay his respects to Gessi, with a numerous following of dignitaries and a hundred loads of ivory, and announced that his brother would shortly come in person, being desirous to continue friendly relations. Zambara, who

* Sandeh is the native name. It is called Niam-Niam by the Arabs.

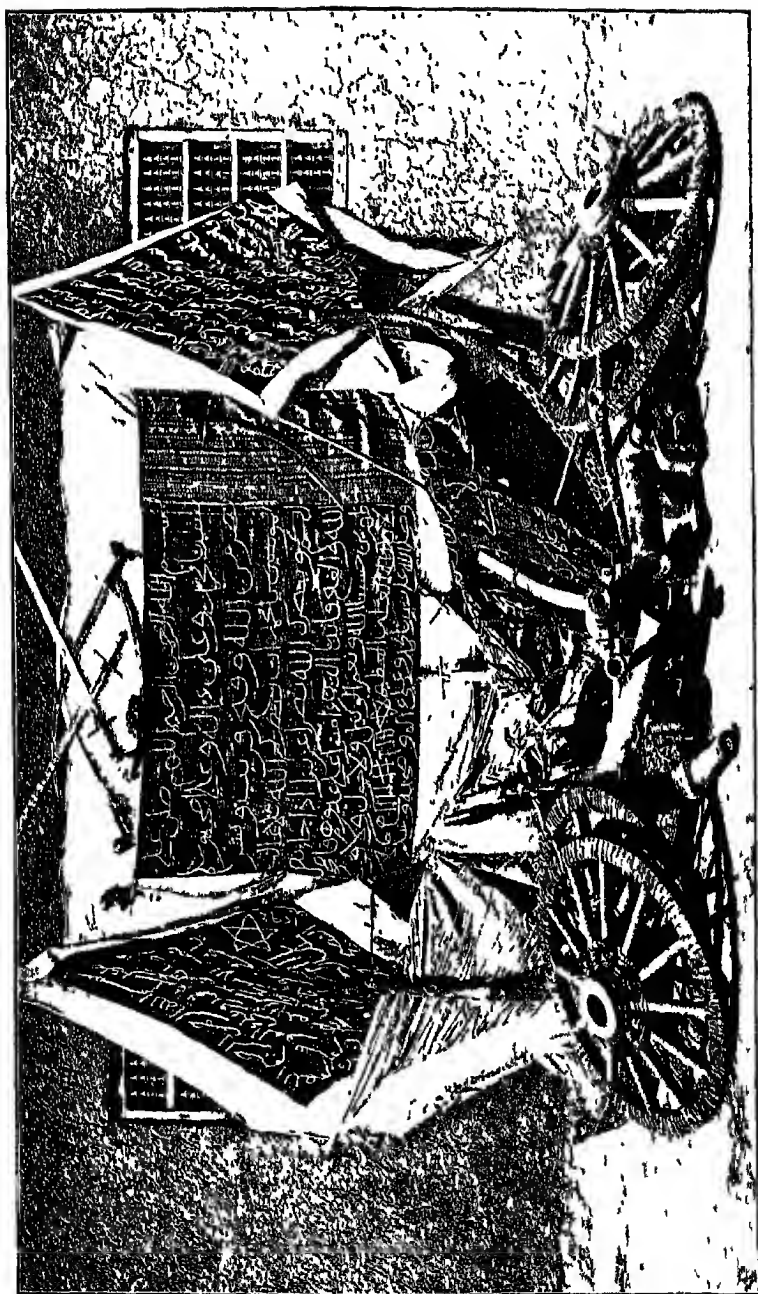
might be a man of twenty-five years of age, was of regular features and dark olive complexion, middle height, well-proportioned limbs, with a small mouth and not thick lips; boasting of plaited hair, adorned with large beads. He wore a necklace of seeds of wild fruit; his head was covered with a monkey-skin cap, from which hung a thick bunch of cock's feathers, that made him known as a chief of warriors at a glance. He was girt about the waist with a thick cord, to which was fastened a linen skirt, made from the broken bark of a fallen tree; it covered his body to the knees, and one corner of it was tucked up. The natives ran to gaze upon the brother of the valiant Mdarama, who had repulsed and driven back all the invasions that had been attempted upon his territory. They related how the troops of Awad, of Abugorum and Kutchuk-Ali, with a force of quite 2000 men, with more than 800 rifles, had tried by a great effort to seize that country. But Mdarama, being warned in time, found means to fall upon the invaders, whom he almost completely defeated, and in the conflict the chiefs Awad and Abugorum lost their lives. Other future attempts were fruitless.

The terrible Solyman himself, hankering after those rich lands, sought to gain his object by pacific and gentle means, which were always rejected by the king of the Sandeh.

Soon after the death of Solyman, calm succeeded the fear which until then had affected the population.

Mdarama hastened to send an embassy to the conqueror with rich gifts, mainly with the idea of ascertaining the truth of the marvellous news, that Solyman had been conquered by a troop of 250 warriors.

The embassy was brought to Dem Solyman, where it was received with great joy and festivity, and loaded



TROPHIES CAPTURED FROM SOLYMAN ZEBHR.

with rich reciprocal gifts. He returned to his own country, after having given solemn promises that he would preserve relations of good friendship and alliance with the Egyptian Government.

Gessi at this time was invited to go to Khartoum to confer with the new Governor, General Raouf Pasha. He was unable to form a decided conception of the importance of this visit ; he could not make up his mind to go, for he was tormented by the idea that during his absence order in his province might be disturbed.

"It is necessary," said he, one day to me, "that I should go to Khartoum."

"For what purpose?"

"Well, on business, or, as they say, to see how matters stand with the Pasha. The Government must cease monopolising all the products of the Soudan. The civilisation of the people must be gained by free trade and their complete regeneration will accrue. The Government will be the gainer. The people will rise to the situation ; money will find its use ; industries will be carried on with alacrity ; and with the building of factories, these provinces, in a short number of years, will become the gem of Egyptian possessions."

"But Raouf is not the man to allow himself to be drawn into such a path, and Giegler and Marcopolo are opposed to it, either from conviction or interested motives," I observed.

"I do not fear them ; if Raouf will not listen to me, I will make my voice heard at Cairo," said Gessi.

"The Khedive will have the best intentions in the world, but his Ministers and influential persons will never permit the least offence to be given to Mussulman feeling. Whilst they depend on a Turkish Government, the blacks will never have their rights, privileges, or justice."

"Then I would send in my resignation; with regret, I admit, but propriety would demand it; my position would be too humiliating; my dignity would never permit me to remain the jailor of the people that the Government held in subjection for its exclusive advantage. I would return to my family, which needs all my care and affection since the recent grief that has overwhelmed us."

His departure being decided on it was useless to discuss it further.

"And when do you intend leaving?" I asked.

"As soon as possible, when the soldiers and provisions are assembled at Meshu-el-Rok."

"Then permit me once more to advise you to go to Lado and thence embark for Khartoum. I repeat to you that the number of obstacles that block the river and delayed my voyage, will be a more serious impediment to you, who instead of ascending are descending the current, and you must know that the *Ambush* are especially a hindrance to one's progress when they follow the steamers, while when ascending the rivers we leave them behind."

"That fact does not worry me; I have plenty of men, more than sufficient for the work, and ample corn."

"Very well. I will not trouble you any more, you seem so determined about the matter."

"I confess it; but, believe me, I could, but will not, descend to Lado."

It was settled that we should leave Wau for Jur Gattas in the month of September 1880.

CHAPTER IV.

GESSI'S DEPARTURE.

The Negro soldiers of the Soudan—Trials made of them at Messico, in the Unyoro, and in the region of the Jur—Soudanese soldiers in the German service—The soldiers of Equatoria send a deputation to Dr. Peters—Enemies to Mahdism—Their defects—Departure from Wau—First attacks of fever—Serious illness—I am given immense doses of quinine—Last farewell to Gessi—Public order is overthrown—Sati Effendi, the Deputy Governor—March to Rumbek—The rivers Tong and Jau—The torrent Mar—The Dongolose—The villages Tong, Gog-el-Massan, and Gog Montkar—The village of Rumbek—Peculiarity of its architecture—The tribe Dinka of Atot and Gog—Their rivalry with the neighbouring Jur—Mohammed Mulu, chief of the district—The base of operations against the slave-dealers—Productions of the soil—Nuptial ceremonies.

ONE day, on our return from witnessing the drill of the troops, I asked Gessi his opinion of the Negro soldier.

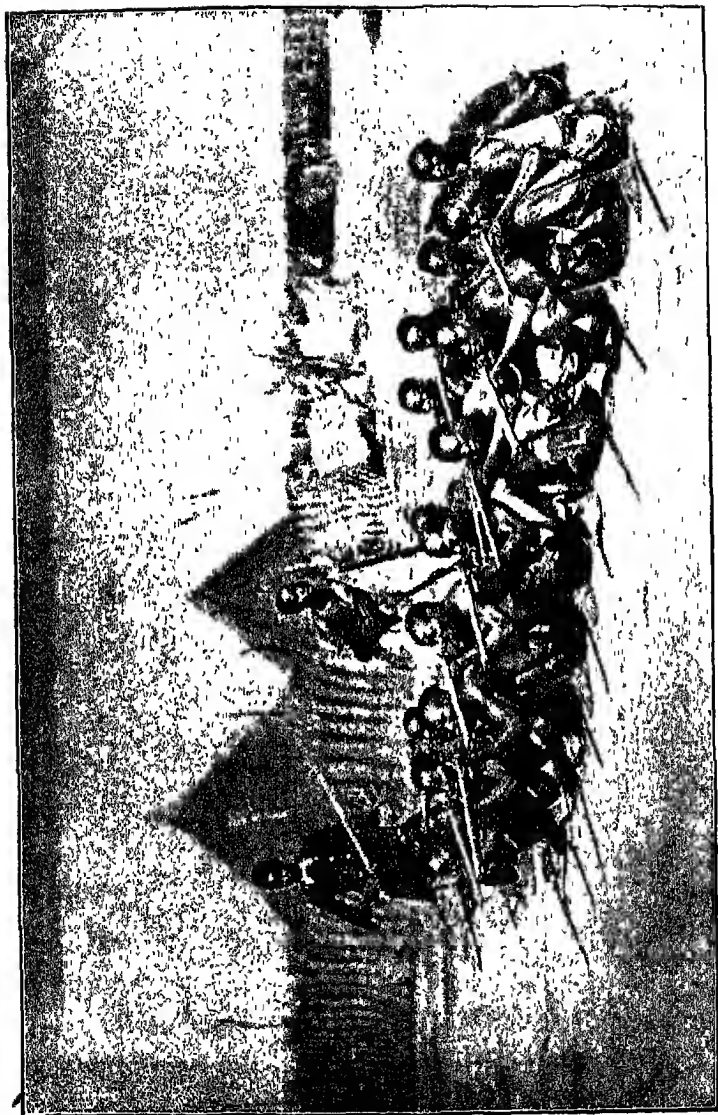
“He is an excellent one,” he replied, “if he is well led. Strong, patient, and courageous, one may do miracles with him; but if left to himself, he is careless or worse, and, if ill-treated, he may become a dangerous element in the army.”

His description was most accurate. I have seen Egyptian soldiers at Berber and Khartoum, and have also observed Soudanese soldiers in the latter garrison, and they inspired me with a feeling of disgust: impudent, and without discipline, unused to fatigue, devoted to beer and every sort of licence, they are without the first principles of military training; and I had formed a strong opinion from them that the Negro as a soldier was worthless. My judgment erred; I had not dis-

tinguished the gold that mingles with the dross. I have now modified my opinion, and fully recognise the excellent military qualities that distinguish the Soudanese.

The Negro soldier was formerly entered in the same regiment as the slaves whom the Government bought, and afterwards, when the war was over, retained in slavery for its own benefit; he was consequently despised by the Egyptian and Turkish troops, and his life passed in constant humiliation. Events changed; the Turkish troops were withdrawn from Egypt, political necessity calling for their services in Turkey. The moral superiority of the Negro, and his physical strength and valour, then became apparent, freed him from degrading associations, and won for him the post of honour that was his due.

To Baker and Gessi belong the glory of having aroused and directed the military spirit of the Soudanese Negroes. The feats performed by them at Messico were a great revelation; the invasion of the Unyoro a splendid confirmation of their worth, especially as it was attained by their combating the Arabs and people of their own colour. The campaign against the slave-dealers of the river Ghazal, besides demonstrating their personal valour, brought into evidence the noblest virtues that can distinguish a soldier—obedience, endurance, and self-sacrifice; nor did they later on disappoint the hopes conceived of them. The Germans achieved successful warlike enterprises at Bagamoyo, Pangani, Saadani, Lindy, and Mikindany, with Negro soldiers, the greater part of whom were Soudanese, who, led by experienced German officers, burst into the entrenchments, and with a glorious assault drove out the daring followers of Bashir and Banaheri, chiefs of the revolution on the eastern coast of Africa. Dr. Peters told me that



BLACK SOLDIERS OF THE SOUDAN. (EASINGE)

in his last wonderful journey he was met by a deputation of the old soldiers of Equatoria—conquerors of the Mahdists—and although they had been abandoned in a deplorable condition, they had kept faithful to the Government of that period, and were not to be drawn from it by bribes or threats. The fear of being some day slaughtered made them careless of life, and they swore never to surrender to the Mahdists.

But if the Negro has some good qualities, he has also many faults; he is distrustful, and retains an excessive partiality for individuals of his own tribe; this is especially the case among the Shillook and the Dinka.

The instinctive cruelty of the Negroes; the prompt and intense hatred that is aroused in them by undeserved chastisement; their frivolity and culpable carelessness in all operations that they do not entirely fancy; their distressing loss of courage in face of illness, even when it is not severe; are all very serious defects, but are probably caused by the inferior kind of education they receive at present.

Taken from his savage habits and mode of life, improved by instruction, his moral and intellectual faculties developed by kind teaching, and not by the tyranny of European superiority, he cannot fail to fulfil, by his conduct, the hopes now entertained of him.

In the short journey from Wau to Jur Gattas, I was troubled with slight feverish attacks; on the twelfth day my illness increased, and on the following day an attack of typhus put my life in jeopardy.

Gessi, with truly anxious care, deferred his departure, the day for which had been fixed; his heart was torn by anxiety at my almost certain doom; he installed himself at my bedside as doctor and nurse, and administered to

me large doses of real African quinine; he sighed with intense relief when on the morning of the 11th the crisis was safely passed. Two days afterwards we exchanged our adieux on the borders of the desert, and an embrace which was, alas! to be our last.

Hardly was Gessi gone, before order, tranquillity, and discipline were disturbed and banished, to be succeeded by explosions of wrath, base vengeance, and reactionary



AFRICAN HUNTERS.

intrigues. The Arabs and the Gollaba, who had been driven away, returned at once to dominate and influence public opinion, and the few who remained faithful were obliged to withdraw in silence.

I had received plenty of provisions, which ought to have been enough to supply my wants during the whole time required to strengthen me, before I continued my journey. A few days after Gessi's departure, I asked my servants for an account of them; they informed

me that all the provisions had been taken away by the chief of the station—cows, goats, poultry, and everything besides.

I said nothing; they expected that I would have uttered loud complaints.

"I am very sorry," said a certain Sati, a native of Dongola, appointed by Gessi as his deputy in command. "I am sorry that the Governor did not recommend you to me, I should have done much for you."

"It does not matter," I replied; "I shall only remain here for a very short time, and shall not require anything beyond that which the Governor has ordered."

"So much the better, but if you have any wish for provisions or anything else, I—outside my official position—might be useful to you; much more so than Hassan can be, to whom you were given in charge by the Governor."

"Thank you; then since I am permitted to make a request, I will ask you for the porters I shall require to accompany me to Rumbek as soon as my strength is sufficiently restored for me to begin my journey."

"Certainly, with great pleasure," he remarked.

However, I was obliged to extend my sojourn much longer than I had intended before the intermittent fevers attacked me.

On the 14th of October I left the station with a caravan composed of my servants and a certain number of porters, and directed my course to the region of the river Rohl.

The road is formed by a commodious pathway, crossing an extensive plain through thick grass: it follows a direction varying from the north-west to the east and south-east.

In proximity to the villages and scattered huts of the husbandmen, we met with extensive plantations of

dokon, a kind of millet; also Indian millet, sesame, ground nuts (*arachis*), beans, and tobacco; in a smaller degree we met with fields of bananas, date trees, oranges, and lemons.

The Donagla, or Dongolese, formerly in the service of the ivory purchasers, after the confiscation of similar establishments by the Government, settled there, devoting themselves zealously to agriculture. The slaves in their possession enjoy a comparatively happy life, being treated with unusual gentleness, in order to render them docile and active in field labours.

There are three watercourses on this route: the Tong, that runs from south-west to north-east, and discharges its great mass of waters into the Ghazal. It is fordable in the dry season, but deep during rains, and about 100 feet (30 metres) broad.

The river Jan falls into the preceding stream, and is crossed by means of a raft made of a quantity of bulrushes tied in bundles and strongly bound together. Its course is rapid, and its width about 60 feet (20 metres).

Last of all we pass the torrent Mar, which has a stony bed, and only a moderate quantity of water that falls into the Rohl.

The year 1880 was favoured beyond its wont with abundance of rain, and the vast plain that we were traversing presented at intervals large pools of rain-water, which required several hours to pass, and the deep pits made by the elephants' feet, which are hidden from sight, caused us, also, great inconvenience.

The villages Tong, Gog-el-Hassan, and Gog Mouktar (the last named after a great priest still held in veneration), are constructed of huts encircled by palisades that surround every separate habitation. It is a fashion of reciprocal isolation that accords with the Arab custom.

Rumbek, the goal of my first march, was reached on the fifth day. Founded by the merchant Melzac, it is a very populous village, shut into a narrow space, with huts erected upon piles or short posts. The part below the habitation, which is not enclosed, is used for the purpose of household services.

Throughout all this territory the Arab element is supreme in power, and also in insolence. The servants, who are obtained by raids in the south, are a mixture of Sandeh, Abukaya, and Moru. The population formerly dominant was composed of Atot and Gog branches of the Dinka family.

Warlike and ferocious by nature, they have always repulsed the repeated attacks attempted by the Arabs against them; husbandmen, with great cattle possessions, both of oxen and goats, they maintain good commercial relations as long as their independence is not threatened; but are at frequent strife with the tribe Jur, situated west of the river Tong. Gessi had appointed a certain Mohammed Mula as Governor of the region, named from the river Rohl, who had rendered important and signal services during the war against the slave-dealers of the river Ghazal.

He was born at Dongola, and departing for Khartoum, was amongst the first who opened the White Nile to the ivory trade. Intelligent and bold, he united to his other qualities sincerity and loyalty, added to great esteem and affection for Gessi; so much so, that the natives called him "the white fly" of his species.

He had led a good many Arabs and Negroes who were devoted to him, to the war against Solyman, and actually gave the country that was subject to him to the Egyptian Government, whose banner he unfurled with generous courtesy, to the exclusion of all others;

but later on he was punished for his sympathy with the heroic victor of the slave-dealers' war; deprived of his power, and sent to Khartoum with others of his countrymen.

Rumbek, by its important position, was admirably adapted for recruiting the forces to serve on the Jur.

Gessi, aware of the importance of being well prepared for war (preparation being an essential and decisive factor in it), whatever its system, fortified the land and assembled detachments of soldiers for the purpose of assimilating and organising them, thus rendering them familiar with each other, that they might work well together and ensure a certainty of success in future combats, especially in the conquest of the important military line of the river Jur, which might influence his future enterprises. In the territory there is a good quantity of ivory, india-rubber, tamarinds, ostrich feathers, and cotton.

As regards the animal kingdom great numbers of elephants, lions, leopards, and jackals, as well as of buffaloes, giraffes, and antelopes, are found here; numerous crocodiles people the rivers.

During the time I remained at Rumbek I had the opportunity of witnessing the feast and customs that accompany marriages amongst the Donagla; these festivities and usages are commonly said to be in the Khartoum fashion. The asking in marriage, the religious ceremony enacted, and the contract for the marriage portion, do not differ from those generally in vogue amongst the Arabs, but the speciality of the festivities and a certain bizarre custom deserve to be recorded.

On the afternoon preceding the wedding day the husband, smearing himself with perfumed grease, and clothed in a great mantle made of the finest stuffs,

mounts a good horse and rides through the principal streets of the town, accompanied by some of his friends.

The marriage formalities accomplished, the husband invites the nearest relations of himself and his wife to a separate chamber. The latter is dressed only in a *rad* —*i.e.*, a small vest made of leather threads, fastened by a belt round her waist, and reaching about four fingers below the knees. She begins to dance round the assembled guests, snapping her fingers and swaying about, to the general satisfaction, especially to that of her husband.

To manifest his pleasure and the fascination with which she charms him, the husband scratches the sides and shoulders of the bride (with nails prepared a long time before) till the blood starts, as is required by custom. The wedding-dinner varies in splendour, according to the means of the family; but it must consist of boiled and roast meat, sprinkled with sugar and honey, and pancakes, accompanied by quantities of beer, called *merissa*. A great noise is the inseparable accompaniment of nuptial feasts, with dances, songs, and the sound of guitars, tambourines, and fifes. These amusements, of which the bride does not partake, are continued for three consecutive nights, from sunset to dawn.

The dancing of the first day opens with a rather curious and very significant ceremony. The young men and girls are seated in separate groups, and sing alternately joyous and loving songs, when suddenly a young man rises and presents one of the youths with a whip of hippopotamus hide. The latter, thanking him, takes it, and glancing round the assembly, utters a cry that is an appeal for affection and admiration.

"Behold me prepared!" replies one of those present, and coming forward and bending before him, the one armed with the whip then administers about fifteen lashes to the champion's back, who, both for his own honour and in faithful homage to prescribed custom, must carry vivid marks of the affliction. The performance is repeated reciprocally, and the two actors, proud of the marks received, bear the whipping heroically, and retire, elated at having demonstrated to the pretty girls their physical dexterity and endurance. The songs and the dances, which must conclude on the third day, are cut short in a still more surprising manner; the noisy festival, about to degenerate into a bacchanalia, is violently interrupted by the appearance of an old woman. During *The Night of the Scramble* (*lelet-el-hafsha*) as it is called this *Mogera* extinguishes the lights, and the young men, shouting, kicking, and pushing each other, chase the girls, who do not resist, and in couples, arm-in-arm, they leave the house.

But the feasts are continued until the fortieth day amongst the relatives of the two families, when the bride shares in the closing of the festivity, and the tranquillity of domestic life commences.

The husband, however, lives in his wife's house for a year, without being allowed to see his mother-in-law, with whom he enters into relations only on the birth of his first son. She is, however, always respected by him as a person of the greatest consideration, and if circumstances arise which oblige him to take an oath, he swears by her name. The most urgent wants of the husband, during the time that he stays in his wife's family, are provided for with great care by the mother-in-law, who prepares a special refection for him every midnight, called "the refection for the foot of

the bed" (*kora angareb*). It consists of rice-milk, pigcons, and sweet pastry.

Nor are the practices in use on the occasion of death less curious.

The death being announced by cries and women's tears, the corpse is washed, while the priest recites prayers, and the women place all the best they can find of the defunct's property, such as arms, vests, and ornaments, in a large place, generally in the open air. If he possesses a horse, it is led out caparisoned, care being taken to place the saddle upside down, and to soil the animal with mud and abstract some hair from its tail. The body is placed in the middle of a bed, covered with a large white sheet. The wife or the deceased's sister make up their faces with ashes, and brandishing a sword, they are accompanied by a crowd of women, who place themselves round the coffin, distorting their limbs in accordance with the gestures of the furious women who hold the sword, sometimes casting themselves upon the ground, with chants and cries and feeble lamentations; or they execute a rough dance, more or less prolonged, which has rather the appearance of ferocity or folly than pity or grief. This is the ceremony at the funeral. The body is then carried to the place of sepulture.

"Was he a just man?" asks the priest.

"*Zem*" (good), reply the mourners in chorus; and then they proceed with the burial. But if the reply is "*Shen*" (bad), the last ceremony becomes difficult, and is only performed when the relatives have mediated by means of gifts and offerings, and have obtained pardon for the faults of the deceased. They scatter perfumed powder upon the grave.

For the space of seven days prayers are offered at the house, and visits of condolence are received;

the friends are daily honoured with refreshments and banquets.

On the fortieth day the public ceremonies end with a quantity of food being placed, first upon the grave, and then distributed to the poor. This food consists of pancakes, dates, raisins, and a sweet tart, called *sed-el-ha-nach*, that clogs the mouth.

CHAPTER V.

FROM RUMBOK THROUGH THE COUNTRY OF THE DONGU.

Slow marches—Departure from Rumbek—Aynk—The river Rohl—The Donagla—The Agar—A Greek—Plantations—Manufactories—Intercourse between Arabs and Natives—The freeing of slaves—Mudir Mula—The lion is taken from us—Mergian Ali—The destruction of Rumbek—Slaughter—A survivor—The storming of Ayak—Retreat to Buñ—The Lasi district—The chief of Buñ—His bravery—His superstitions—Talisman to protect us from lions and crocodiles—Buñ free from the attacks of leopards—Did Khartoum fall, or not?—Medical art—The Moru tribe—Tobacco (*Maor*)—The Kaddo and the Koddono—The river Yoi—The station of Amadi—Its military importance—Mohammed Abdu—Burci—Grass conflagration—"Great fire causes great wind"—The continuation of my journey forbidden—The river Airo—The Moru—The colonies of Abukaya—The watershed between the Nile and the Makua—The Baginso Group—Watershed between the Nile and the Congo—The Abaka—Perforated lips—The substitute for tobacco—Anzia—Bederi—Belledi—Edi—Meriddi—Jasu—Ibba—Mombia—Nembia—Metinga—The river Duru—Robbery of salt and flight of the carriers—Rains—Forced halt—Difficulties on the march—Watershed between Duru and Dongu—Tawil—Bongela—Basinge—Baghinde—The rivers Akka and Garamba—Hostility of Baghinde—Our passage through his territory is forbidden—An interview—No reply.

I DEPARTED from Rumbek, November 10, 1880, worn out by intermittent fevers, that afterwards accompanied me, with few interruptions, as far as the Makua region.

The use of quinine had no decided effect, but caused a troublesome insomnia, so much so that I was compelled to discontinue it and confine the treatment to cold baths, with a better result. In consequence of this state of my health, I could not, as was my wish, undertake long and difficult marches, and my exhausted strength only permitted a few excursions round the places where I halted.

The country between Rumbek and Ayak consists of an extensive plain, with low bushes and scanty trees strewn here and there, with clusters of huts, and fields of various dimensions, where Indian and common millet, sesame, orach, and beans are grown. It is a fatiguing tract of fully ten hours' journey, bathed in the brightest sunlight.

The river Rohl is the only course of water which flows through it, in the neighbourhood of Ayak; it has its source in the elevated region of the territories of Kodurma and Anzia, and is formed by several small rivers, which gradually join the river Aire, the name of the Rohl at its source. It flows through the territories of Abukaya, Lesi, and of the Agar, and proceeds straight to the Nile. At Ayak, it is already an important river, with irregular shores, which are shaped by the masses of water that in the rainy season are hurled against each other.

The natives of that region are Dinka Agar. The river is usually crossed by boats in the rainy season, but in the dry, by wading; it has a sandy bed, a width of about 100 feet (30 metres), and its waters are drinkable; the shores near the village are cultivated for vegetable gardens, which in the wet season are irrigated by water-wheels worked by cows. This cultivation is only carried out by the Arabs of the locality.

Ayak is a large village, situated on the banks of a river, and consists of huts enclosed by palisades made of reeds; it is inhabited by Donagla people who have settled in the country and acquired influence by means of the agricultural colonies founded by their slaves.

At that time, a sort of linen that wears well, consisting of soft stout threads, was made at Ayak and other neighbouring Arab stations, such as Rumbek, Bufi, Lesi, Amadi, and Goza.

The looms were quite primitive: the cotton was an indigenous product from Egyptian seeds, perfectly white and fine; the linen is identical with that made for ages at Dongola and called *damur*.

These Arabs also dressed skins with the acacia bark, and made good boots of the shape called *markub*.

A Greek—Gaspari Marco—who later on returned with Stanley's Expedition, arrived amongst the Donagla people; he brought choice goods, made commercial acquaintances, and settled in the country; he improved agriculture by showing them the best method of clearing the soil; by persuading the natives to use manure, and extending the cultivation of date palms, of orange and lemon trees.

Horned cattle, especially oxen, are abundant amongst the Dinka Agar who inhabit the country, and its invaders were amply supplied with animal food by former and recent raids.

At that time the Donagla and Agar people were on friendly terms; the chief of the district had been clever enough to make his influence felt, by inducing them to carry out the principles of mutual exchange, by fixing taxes; and by a tolerable system of justice. The Dinka Atot and Agar called him "our man." They still made raids, but out of their own tribe, and that sufficed them, if the chief would wink at it.

But a cause for discontent soon arose and troubled this comparative happiness: the Governor, inspecting the provinces, was surprised at the large number of slaves, and at the end of the year 1881 decreed their freedom, and directed that 400 of them should be sent to Khartoum; in spite of the humane intention which had caused their liberation, these fellows became either the prey of some chiefs as wicked as the slave-dealers themselves, or having spread all over the country, they pro-

pagated amongst their compatriots elements of the corruption they had learned in so many years of slavery.

Mula, the chief of the province, was also in the list of proscription; the natives suffered from it, and having a presentiment of the violence close at hand, expressed their sorrow in these words: "Our man has gone, the lion is taken from us—beware!"

They very well understood that a successor would put an end to the truce which had been so favourable till then, and that great suffering was in view. The situation became strained, the soldiers and the Donagla men, divided by rivalry for supremacy, jeopardised the efficiency of the Government influence, raids and fraudulent tricks daily embittered their minds, and the blacks, having heard rumours of the struggle which was taking place in the north, prepared for revolt and revenge. Providence, after so many years of suffering, had decreed a rising.

Only a spark was required, and it flashed; a certain Mergian Ali, then at the head of the Kumbuk station, when returning from a raid for cattle and slaves in the neighbourhood of the village, was attacked by an armed band of Dinka, vigorously beaten, and followed into the heart of the village, where they slaughtered the whole of its inhabitants, comprising 200 soldiers and 60 families.

The attacking body, thirsting for blood and revenge, fell upon these unfortunates like a wave which no human strength can stop; they were preceded by a great sorcerer with the cry "Ti Sebül Allah" (By God's mercy), the deadly invocation of the Arab, with which Mahdism had filled the air of the northern provinces and which was spreading from place to place. It was in May 1883, when the watchmaker, Vod-el-Melik, the

only survivor of the slaughter, brought the grievous news to Ayak.

In the middle of the night of the third day after the fatal date, Ayak was vigorously attacked, and the garrison being unprepared and overmatched by the enemy, was compelled, after heavy losses, to retreat to Bui, a village on the river Yei, two days' journey from Ayak.

The country of the Lesi of the great Mittu family is celebrated for its animal wealth, especially for elephants; the hunting of these pachyderms is effected by the natives setting fire to dried grasses, which implies, as a natural and inevitable consequence, the destruction, at no very distant date, of the whole species; this manner of hunting is almost universally practised in those countries where such handy and deadly weapons as guns are deficient.

At Lesi I met a Turk, formerly a Bashî-Bazouk, a brave hunter, but with his head full of ridiculous superstitions and empty boasting, who had jarred on Emin Pasha's nerves both then and later on, but otherwise a good, cheerful, and obliging fellow. He came to see me, and gave himself entirely up to his glib tongue.

"Ah, you are a hunter?" said I.

"First-rate! without me the Mudir would be unable to continue his zoological collection."

"What! is there no one in the province capable of firing a shot?"

"Yes, a number indeed, but all they can do is to burn powder and destroy an animal; for instance, a bird must be hit in the breast, in order that the stuffer may show its appearance in the most favourable manner; carrying it hanging by the beak, cleansing the feathers from blood, and preserving it from every

damage, are things requiring a certain delicacy of touch, which the Donagla and blacks will never possess."

"After all," I said, "it seems to me that what is required is not so difficult to learn; good will is generally accompanied by industry and love of improvement."

"It ought to be, but it is not so here amongst us; and then I must remark that the greatest difficulty of the business is selecting the victim, in which I am not afraid of being surpassed by any one. Several specimens of one bird in the same collection means waste of time and gunpowder; the skill I am speaking of is not a common quality, I assure you; the Mudir knows it: I am expecting him to ask me to return to him."

"Why did he dismiss you, then?"

"He did not; it was I who wanted to leave: nay, he was so pleased with me that notwithstanding his occasional fits of temper he made me chief of the Bui station."

"And do you like living in Bui?"

"Rather; on my arrival here disorder amongst the inhabitants was very apparent, but I know how to make these Dinka Eliab submit. Only fancy, there was not a night but scores of leopards penetrated into the station, so that no one dared to retire to rest, and everybody was on the watch; but, in spite of all their precautions, there was daily some victim to deplore; ditches were useless, and shooting was no better, but I found the remedy; what do you think it was?"

"Indeed, I cannot say, perhaps you resorted to poison."

"It would have been of no use; sorcery was at the bottom of the whole affair, and the sorcerer had to be discovered."

"That is indeed peculiar, and I wonder what means you employed to do it?"

"Listen to me and judge; no one else could be interested in a change of Government but the natives; now these fellows, who are extremely clever in sorcery, must have sent round the leopards, and perhaps transformed themselves into these animals in order to spill blood with their own teeth."

"Impossible, my dear fellow! The idea is absurd."

"Not so absurd as you imagine; you are only just arrived; remain a while, and I am sure you will change your opinion. After a long experience, I have learned many secrets and acquired a conviction of the efficiency of many talismans, at which I laughed formerly, as you are doing now."

"It is strange indeed, but please proceed. How did you act?"

"I called together the Eliab chiefs, who reside in the neighbourhood, and regaled them with a large quantity of Indian (*sorgo*) millet beer; and, lastly, I made them a present of tobacco, but it was not genuine; it was hashish (*Cannabis indica*). I incited them to smoke, and in a short time they became as if drunk—the usual effect of opiales. Thus I obtained my object, and the final result could not be doubted—do you think so?"

"It is a rare and curious case the conclusion of which I cannot foresee. I admire your cunning."

"I seized my trusted gun, and levelling it at the drunken and astonished men, I said, 'Which of you dares to cause disorder, fear, and mourning in my district? You are sorcerers. I know you have the 'evil eye,' but I must tell you that I will not permit it any longer; your malice is now known, do you understand?' Then they suddenly answered, 'Yes.'

'Well,' said I, 'will you stop your infernal tricks? Will the leopards cease appearing in this neighbourhood?' They all took an oath to that effect, and from that day no leopards have ever been seen amongst us. The district has been delivered from fear, and I think the Mudir himself will be grateful to me."

I did not laugh, but was nearly suffocated in preventing it. He was looking at me triumphantly.

"And my craft is not limited to this; I possess several magic powers. I am not afraid of going into the forest alone and looking into the river; neither the lion nor the crocodile have power to harm me."

"This surprises me still more, my dear Hassan-Aga," I replied.

"Do you see this small piece of wood fastened to my right wrist? It protects me from the attack of crocodiles. Do you see this other talisman fastened to my left arm? This renders any lion I meet on my way immovable and inoffensive. The animal would, but cannot, pounce upon me; and understanding its inferiority to me, he will wag his tail out of spite."

I saw this same man again later on, in 1886, at Wadelai; he had resumed his avocation of a hunter, and was employed as such by Emin Pasha, but instead of being cured of his old superstitions, he had learned all the stupid nonsense of the Lur people.

He often invited a local juggler, whom he questioned as to the existence or non-existence of Khartoum, and the results of the war in the Soudan, and the obliging trickster prophesied from the arrangement of some pieces of leather tossed in the air, the impregnability of the capital of the Soudan, the victories of the Egyptians, and the approaching opening of the Nile route.

At that time he was also frantic with a medical and surgical monomania; his treatment of any disease con-

sisted of bleeding the head, hands or feet, as the case might be; "for," said he, "every complaint is caused by an abnormal state of the nerves." Poor fellow! his sons perished of fatigue on the road, and he himself being little accustomed to travel, found the return journey impracticable.

Leaving the valley of the Rohl, and following a south-westerly direction, a ten hours' journey brings one to Amadi, a large village of the Moru. These people are strong, vigorous, and active; they are, as a rule, good husbandinen; from their fertile land they obtain corn, sesame, sugar-canes, and tobacco; besides the American kind of the latter, there is another, called *macir* (*Nicotiana rustica*), with a strong sour taste, and generally preferred for chewing; this plant is indigenous in the Dinka country.

The Moru population is formed of two large tribes, Koddo and Koddero, whose territories are divided by the river Yei; they are bounded on the north by the Dinka Agar and Atot tribes, on the east by the Mandari and Niambara, on the south by the Bari-Lighi, and on the west by the Lesi; the Moru nation has a peculiar language.

The river Yei has its source in the heights of Kakua, on the range which divides it from the Dongu; it is augmented in its course by the waters which descend from the western slope of the Niambara mountain group and by those which fall from the Makraka chain; it touches Amadi and Bufi, intersects the Atot country, and reaches the Nile on the north not far from Gaba Shambé; in the rainy period it has plenty of water, but during the dry one it is fordable everywhere.

The country is intersected by small ridges, slightly touching each other, and mostly composed of rocks.

The seat of the Government, which was formerly on the left bank, was rebuilt on the right one, when the Mahdist invasion was expected; the position is an important one for a temporary defence, but at that time it was useless as an important base for operations, because the road at the rear was exposed to the hostilities of the black tribes.

The Donagla men were at that time as industrious and active as those of the Rumbek and Ayak, and had extensive plantations which were cultivated by a large number of slaves; some of the men I knew there were already famous in the history of the locality: Mohammed Abdu, for the iniquitous trade in eunuchs; Burci, for his complicity in the murder of King Munza.

It is a general custom in the Soudan to burn dried plants, in order to clear the ground and manure it, as a preparatory step to sowing; this custom often causes inconvenience and positive damage, either because the fire extends beyond the desired limit, or because the wind carries the burning embers to the roofs of the huts, destroying whole villages.

In 1886 this barbarous custom caused great damage to the Government stations, which were all destroyed from Lado to Wadelai. It was also introduced at Amadi, and I had my share in the damage caused thereby. The dried herbage had been ignited on the lands near the village, and the flames gradually extended. After a few hours, when the fire had increased, a whirlwind arose, and in a few minutes the devouring flames reached the bank of the river. The village was wrapped in smoke, intermixed with sparks, and the cry "Fire! Fire!" resounded on all sides. The embers blown by the wind fell on the roofs, setting them on fire, which spread rapidly from hut to hut.

The Koran says, "Great fire causes great wind;"

the blacks say that when the jekal cries at night there is danger of fire; this is their reciprocal consolation for the damage done. I only suffered a slight loss.

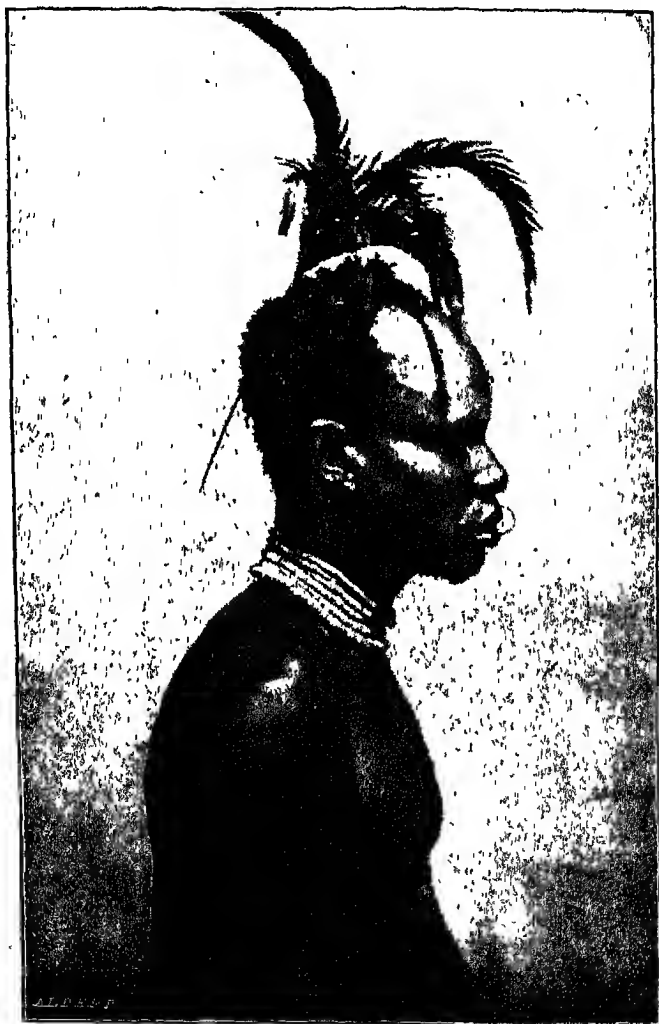
When I was on the point of departing, a message from the Mudir of Makruka was handed to me, whereby I was forbidden to resume my journey through his territory. Greatly surprised at this injunction, I sent a letter to the Governor at Lado, and without delay took the road to the Abukaya country, where I received a most courteous welcome.

The traveller, after passing through the elevations which divide the valley of the Rohl and the Yei, descends into a slightly wooded region tessellated by fertile fields, rich with plentiful produce, where the busy Moru display their industry; then following a good road, not only on account of its firmness, but also for the easy passage of the numerous and sandy but unimportant streams, he reaches the valley of the river Rohl (called Aire by the Abukaya people) in about twenty hours, travelling south-west.

Between these two tribes there is no remarkable difference; they are considered as the most ancient races in the whole region; in consequence of their frequent intercourse and marriages, the different types have gradually altered, so that they have actually blended into one; the distinction is only accentuated by the difference in language, traditional custom, and still more by national pride; but after all it is a nominal rather than a real difference.

The colony of Abukaya, which is passed on the banks of the Dongu, on the contrary, shows a greater contrast of types; their limbs are smaller, their complexion clearer, and their stature less than that of their northern brethren; this race may be considered as

representing the aboriginal typo, although it has many peculiarities of the Sandeh-Bombe people.



NEGRO OF THE REGION OF ABUKAYA.

The watershed of the two basins of the Nile and the Makua is represented by a tortuous line, which, start-

ing from a point south-west of Wadolai, about 37 miles (60 kilometres) from the Nile, first follows the Walegga and Lendu chain, and then, bending towards Kalika, grazes the Kakua country, turns N.N.W. towards the Nairfi mountains, reaches Tandia and the Tungu mountain, and penetrates the Abaka country amongst the Tomaya group. In the first tract the most important watercourses of the hydrographic system of the Nile are the Ayu, the Yei, the Torre, the Aire or Rohl; and in the basin of the Makua or Welle, the Bomokandi, the Kibali, the Dongu, the Garumba, and the Akka.

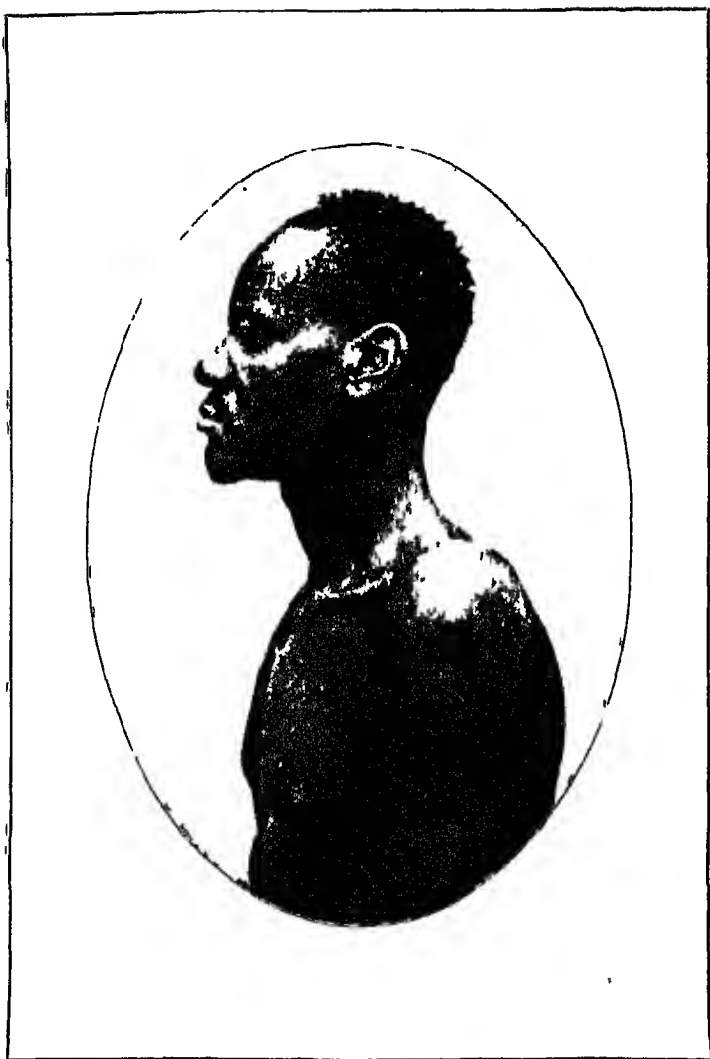
Continuing through the region of the Abaka people, the line runs west, and reaches the Baginse group, where the highest point of the watershed is situated, and whence the Issu and the Such descend northerly; and on the other side, the Duru and the Kapili descend towards the Makua. As to the principal watershed between the Congo and the Nile, it follows a north-westerly direction from Baginse. From Goza through Konfo the traveller enters the Abaka country, which is crossed by following a path that runs on the northern slope of the watershed, and leads by long and wearisome convolutions (inherent to the nature of the ground), sometimes to the top of a hill and often to a small valley. The path leads through long, thick, and hirsute grass, difficult and troublesome sugar-cane bushes, muddy-bottomed streams and real bogs, groves of thorny shrubs, with few gaps and cultivated fields. The tribe of Abaka has peculiar habits, customs, and language; they are mistrustful as well as greedy, lazy and unwarlike; cultivation is of small extent: the *telabun* is substituted for *sorgo* (Indian millet), and only a few fields are laid out for tobacco. Large cattle are scarce, but goats are plentiful.

The women have large protruding hips and strong

limbs, but are not comely, and the ideal of their elegance is a disc of wood or ivory inserted in the upper lip; they do the same with the lower, although to a less extent, for they hang a small wooden cylinder to it.

They grease their hair and body profusely, and then sprinkle themselves with a sort of red flour, which they procure by grinding the bark of a tree, the name of which I forget; the females like smoking more than the men do, for this purpose they use iron pipes made in one block, the stem of which is very long; but not always having tobacco at their disposal, they satisfy this vicious habit by substituting live coals in their pipes; smoking is generally resorted to as a recreation. These people are cannibals, but at the same time are neither inhuman nor ferocious; they hunt elephants, which are numerous in the country, and it was among them that I first saw large ivory pins used as ornaments. They understand to some extent how to work iron.

The chief localities of the country are--Anzia, at which the traveller starting from Goza arrives in about ten hours, passing Konfo half-way; Bedori, seven hours from Anzia; and Belledi, four hours from Bedori. The journey from Belledi to Batanga, the boundary between the Abaka and Sandeh (Niam-Niam), southwest of the Baginse mountains, takes seven hours, and a similar time to reach the Baginse region, through an extremely fatiguing road, partly formed by rough and tortuous paths. The watercourses of this region are numerous but meagre, because they are all near their sources; but those worthy of mention are the Edi, which empties itself into the Aire; the Meriddi, which forms the Jau, the Issu and its affluent the Ibba; the Mombia, Nembia, and Metinga, each of which has its share in the formation of the Sueh, the Duru, and many other tributaries of the Makua.



AN ABAKA NEGRO.



AN ABAKA NIGRESS.

At Belledi, the chief of the country, a handsome and apparently courteous man, offered to accompany me on the road, "on account of the difficulties," he said, "to be met with while crossing the mountain passes." I willingly accepted his offer, and he pledged himself to accompany me to Batanga, and advised me to divide the journey into two parts, to make it less fatiguing. As I was then suffering from persistent fever, I took the advice without objecting.

After travelling in pouring rain for five hours, we pitched our camp by the shore of the Metinga; the chief showed me every consideration, and supplied me with a good quantity of wood for fuel. Then he caused his men to build a hut for my own use; and having thanked him for his attention, I peacefully retired to the rest which my exhausted strength required; but fancy my astonishment and stupor, when I heard, from the servants who awoke me a few hours afterwards, that my former courteous companion, after having secretly lighted several large fires, had decamped. Next morning, on taking the inventory of our goods, it transpired that the "honest" chief had paid himself for his courtesy, by stealing a load of salt. I was obliged to remain three days in that place, in torrents of rain, expecting that the chief Batanga would send on carriers.

The numerous watercourses and frequent marshes rendered my journey difficult and fatiguing, and rain falling almost daily increased my discomfort, not only by its immediate effect, but also because the carriers were unwilling to work; the difficulty of keeping them together with their loads at the least threat of rain, their frequent desertion, sometimes with their burden; a thousand cares and molestations; the perpetual discomfort, which greatly increased the difficulty of

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proceeding; all these causes had a material and moral effect upon the state of my health, which was still precarious.

After having passed through the Baginse group of mountains and overcome the watersheds between the Duru and Dongu, we descended a gentle slope to a valley of the latter, passing over rivers and streams of little importance, such as the Boduma, the Gangua, and the Nyawa, and reached the village of Tawil (April 1881). This country is peopled by Sandeh, a laborious and



NEGRO FEMALE OF THE SANDEH TRIBE.

less mistrustful race than the neighbouring tribes; the territory is fertile, mostly cultivated with Indian millet, *telaban*, beans, ground nuts (*arachis*), and tobacco, besides bananas. It is ruled by various chiefs, who are quite despotic, except that they acknowledge the authority of the commanders of the stations of Arab villages which were founded for the acquisition of ivory and slaves; these chiefs reside in Tawil, Dongu, Bongola,

Basinge, and Baghinde, near the river Dongu. The river Akka, the largest in the country, has its source in the Tomaya and Gabologgo group; it is augmented by the waters which flow from the western slope of the Tandia mountains (the stream Garamba being the most important of them), and having run through a limited tract of country, pours its waters into the

Dongu; the tributaries of the right bank are less important.

The surrounding lands are covered with grass, amongst which the papyrus reed is occasionally seen; but they are not fertile, and but little cultivated. The river Akka is crossed in boats during the rainy season, and at that time the water is moderately deep.

In 1883, when I went to Lado I again saw the chief Baghinde; he had increased his celebrity by continual molestations of the Government agents, and did not follow his father (Beschir's) example, who, after being a slave, was made a chief by the Donagla.

This unfortunate man was infatuated by a strange ambition, which induced him to burn the Government correspondence and to strip the messengers of everything they possessed; these misdeeds caused him to be condemned to death, later on.

I was accompanied on this road by a Soudanese officer, who, with a small escort of soldiers, had a mission to the Wando chief to fulfil. When we reached the river Dongu, the chief Baghindo not only refused to provide carriers, but was audacious enough to refuse to comply with my request that he would supply food for the soldiers, and forbade my passage through his country.

All our attempts, made by means of mediators, to alter his hostility having failed, I resolved to ask for an interview, in any place he chose; he complied with my request, but only on condition that I should be unaccompanied by the Government soldiers; we met by the small river Nacoya, in a locality full of grass and bushes in the centre of a swamp.

"I have complied with your request," said I; "I came here without armed escort, accompanied only by my servant."

"You must not be afraid of me," he replied; "I bear you no malice, but I will have nothing to do with the soldiers."

"But the country has been already occupied for some time by the Donagla, in the name of the Egyptian Government, therefore there is nothing fresh that should displease you."

"Circumstances are altered. True, the Donagla used to make raids and devastate the neighbouring territories to catch slaves, but I derived some profit from that, and my person and property were always respected. Two years ago as the soldiers passed (for the first time) to fight Mambanga, my country was laid waste, and I was maltreated, with considerable prejudice to my authority. They continued to abuse their power, but I would not submit to it, and therefore was compelled to take up a position of open hostility against them."

"And why have you not denounced their misdeeds to the chief of the province?"

"It would have made matters worse; he is too far from us, and upon my return I should incur more danger than before."

"But I, who ask you the favour, am not a Government official; therefore you could grant it me."

"I should have no difficulty as far as you are concerned, but I am very much afraid that the men I should place at your service would be maltreated or imprisoned by the soldiers."

"I can assure you that not one hair of their heads would be injured, and that they would be at liberty to return by any road; because I travel alone, you know, without any armed escort."

"I will see," said he; "I will consult my friends, and to-morrow I will send an answer to your camp."



CROSSING A RIVER.

The reply did not arrive, and the friends alluded to were two blacks who had run away from the Arab station some time previously, so I was obliged to engage carriers, by applying to the chief of the Bamba tribe.



CHAPTER VI.

THROUGH TANGANI TO THE MAKUA

Crossing the Dongu—Boats—Hippopotami—Crocodiles—A poisonous plant—The colony of Mari—Mombutu or Mambettu—The forest—The river Kibali—The Mambettu people—Old inhabitants of the region—The Munda and the Abisanga—The Manbaré—The Mege, Maigo, and Abatumbo—The Bamba—The Akka fall back—Nembinboli and the Mambettu—The Mabole—The Sandal-iron—The red oil palm—Gambati, Kachebo, and Yangua—The wooded region—Crocodile flesh—The Tine Mountain—The river Gadda—Bollima—Liberation of Gambati—The grey parrot with a red tail—Mombu—Ganga—The *Ole*—The Mombu, an interior river—Agriculture—The manufacture of palm oil—*Nucana* extracted from the Elui's palm—Military attacks by the slave-traders—A brazen slave-trader—The colony of Bongo again reach Bollima—Tangani—The river Gadda—Ello—The home of the Chimpanzee—The Bamba and the Njapu—Munza's bones—Slave diggers—Munza and his former grandour—Billo—Munza's plume—Vanity of a pigmy—A letter from Dr. Junker—Ingaheto—J descent by the Makua—A lord of the Makua—Sentry, beware!—Territory of the enemy—Landing—Mambanga, Munza's nephew—The country's state of defence—Meeting Junker.

I WAS on the point of entering the Mambettu country, which has been fully described by Schweinfurth; I had heard wonderful reports of the majesty of its scenery, of its rivers, with its celebrated galleries,* the banquets of human flesh; the pigmies; the chimpanzee with semi-human form, the tragic death of King Munza, and the iniquities perpetrated by the Arabs, all stirred my curiosity. Lastly, the love of my country inspired me to view Miani's tomb; desire for knowledge urged me to inquire into the peculiarities of the Welle, the mysterious river, and of the lake which was imperfectly seen by Piaggia.

* This name of the galleries in the woods on the banks of the rivers of that country was given by Piaggia, who was the first European to visit it.

At the Dongu (May 1881) a Sungu chief, a tall lean man, with a smiling countenance, and I would almost say with a spiteful lip, was waiting for me; he had prepared boats, each capable of carrying a score of people, and, after having welcomed me, he suggested that I should use them to cross the river; the boats were made from the trunks of the *Uncaria*-tree, and hollowed by means of iron and fire; it is a very light wood, which can easily be shaped and worked; with it the natives also make drums, seats, shields, and many other artistic objects; the tree grows to an amazing height, and exhibits a trunk whose diameter sometimes reaches 6 feet 6 inches (2 metres).

I was told that in his solemn banqueting days King Munza used to serve food to his guests in large pans, made of one block, of the wood of this tree, called *gatu*, and that it took four servants to carry one of them full of food.

The Dongu has its source in the mountain chain which is the boundary of the Yoi group, in the Kakua country, and in its course westwards is fed by numerous rivulets, amongst which the Ottua and the Akka, descending from the north, are the most important. It has rocks in many places, which make navigation impossible in the dry season; but in the period of the rains it carries such a mass of water that it becomes deep enough even for large boats. It has a strong current and few sinuosities, joining the Kibali at about 28° 30' E. long.; the Loggo people call it the Yo. At the ford its altitude is 2395 feet (730 metres); at its mouth, 2330 feet (710 metres). It is noted for a great number of hippopotami, which are hunted mercilessly by the natives of both shores on account of their fat.

The reluctance with which the northern people,

especially the Dinka, feed upon hippopotamus flesh is not even known here. The ground between the river and Kibali is grassy, with few trees, and with plantations of Indian millet, colocynth, and manioc. With regard to the latter plant, inaccurate reports have been spread this year. Two sorts of it are grown, one of which is poisonous; however, even this may be utilised as food, and the Sandeh are accustomed to soak the bulbs in running water for twenty-four hours; then they are taken out, wiped, dried carefully in the sun, and made into flour for food.

Chimpanzees are particularly fond of the kind that is noxious to human beings.

South of the Sungu country, the neighbourhood is inhabited by a colony of Mari, a remnant of the ancient residents of this district.

The soil is at first rather barren, but farther on it is covered by woods, and farther still by a forest, which rises in all its beauty in the neighbourhood of the river. The banks of the Kibali are raised a few yards above the surface of the water, and are covered by thick growths of large trees and dense shrubberies, interlaced with ivy. The river flows solemnly in its boulder-strewn bed, and against these the dark waters dash. It is fully 260 feet (80 metres) wide, and situated at an altitude of 2295 feet (700 metres). The boats by which it is crossed are larger than those used on the Dongu, and are propelled by oars, shaped like shovels, one of which they use as a rudder. The country, which is improperly called Mombuttu, is inhabited by several tribes, having different origins and customs; but the tradition of power having been inherited by the Mambekto* tribe, the whole country should be

* As is well known, the Italian tongue is the best to render the language of the blacks, as their words all end in vowels.

named after them Mambettu—especially because their language, habits, and customs have been adopted, and are still supreme amongst the people.

The most ancient inhabitants on record were the Mundu, the Abisanga, and the Mambaré, of whom, at the present time, there are only a few colonies scattered between the Mege and Sandeh, on the east bank of the Makua.

The first invasions recorded are those of the Mege and the Maigo, who fought against each other for the possession of the Gadda, Bomokandi, Teli, and Abarambo regions, and who conquered the greater part of the country which is now held by the Sandeh.

Subsequently the Bamba from the north-west, and the Monfu from the east, driving the natives before them, firmly established themselves in the country; almost all these tribes spoke a different language and had distinct customs.

At the commencement of these invasions, the Akka (pigmy), who had scoured the country north of the Bomokandi in remote ages, fell back southwards and spread over the hilly land between the Nepoko and Makongo, fixing their temporary abode, and keeping themselves far from the invaded places; these people, although brave and dexterous in handling their weapons, never fought in defence of a country; they are nomads by nature, without affection for any particular spot, and this seems to be the reason why they always abandoned the country which became the scene of war.

Under Nembimboli the first signs appeared of the invasion of the Mambettu, who had settled near the Bomokandi and were followed by the Mabode, who erected their villages near the Monfu.

The western population had been moving eastwards

for a long time, and, almost simultaneously with the spreading of the Mambettu, accomplished the great conquest of the Makua region.



AKKA WOMAN (PYGMY).

The Mambettu and the Sandeh forced their way into the country, and, as we have already said, the

languages spoken there are still those of the aforesaid two tribes; the Mambettu, indeed, have disappeared, but their language, customs, and civilisation still exist.

The Niapu, who assisted so much in the dispersion of the Mambettu, and who at that remote period settled in the country opposite to the Mege, used to visit them periodically to barter boars' heads and dogs for palm-oil. To the Abisanga is attributed the introduction of the red oil palm (*Elaeis guineensis*). The Mege are considered the most skilful in elephant-hunting, and the Sandeh are greatly admired for their ironwork; the Mambettu are remarkable for the perfection of their wood-carving, the Abarambo for their work in ivory; and, lastly, the Monfu are celebrated for their skill in agriculture.

At that time Mambettu land was divided into three separate kingdoms, created by the breaking up of Munza's empire.

Gambari on the north, Kadebo on the south, and Yangara on the east, were raised to power more by the influence of the Donagla, the murderers of Munza, than by historical right, or by the people's wish. Plebiscites are as yet unknown in Africa.

We were in a region which was very dark on account of trees, and marshy and cold through the wet weather. At every step there were streams, unimportant with regard to their waters, but very difficult and troublesome to traverse in consequence of the numerous pools which they form. The ground rose gradually before us.



MAMBETTU NEGRESS.

The chief Azanga, brother of Gambari, invited me to a repast of crocodile flesh cooked with manioc leaves and most beautiful bananas, which he advised me to steep in a vessel containing palm-oil.

I was still too fresh to African customs; the taste of musk was too pungent for me, and I confined myself to bananas.

The small river Koquaro, which is in the neighbourhood, is one of the tributaries of the river Gadda; it is formed by the drainage from the hillocks, which gradually increase in height towards the Tina mountain, and flows south towards Gango, a village situated at the source of the river Ubo, which pours its waters into the Dongu.

At Bellina, May 18, 1881, I met Karbalo, the son of Gambari, then temporarily ruling the kingdom instead of his father, who was still exiled at Jur Gattas by order of Gessi, accused of having been an accomplice to the infamous castration of children and youths. Gambari had in reality attempted that abominable undertaking in consequence of a commission which had been given to him by some slave-dealers, but, notwithstanding his complete success, he was removed. He came into power again when the Governor of Lado incorporated the Mannhetu country with his own province and claimed its transfer from Moussa Bey, who was a Government representative in the Ghazal River province.

I received a grey parrot with a red tail as a present from this young man; this *Psittacus erythrus* is very numerous all over the central regions of Africa, and is very much valued on account of its tameness in the house, and for its red feathers, which are used as ornaments. It is called *Nague* by the Mannhetu, and *Kukuru* by the Sandeh; it is never seen north, beyond the river Makua, and lives especially in the Wallegga

country, Unyoro, and Uganda, as far as Msoga, east of the Victoria Lake.

When I was in Unyoro, at about the end of July, I had the opportunity of observing the passage of flocks of them flying from west to east, and also their return about the middle of March.

May 25, 1881.—I started for the Monfu country, where Kadebo ruled supreme. I passed along the Tina mountain, then through the Kabaturo country, whose chief Dinba is a Sandeh man, and proceeded to Audikenero, where the Makoungo chief resides. The road to the latter place is woody, frequently broken by pools, and intersected by small streams, mostly tributaries of the Bomokandi and Uho; by the same route I then reached the Gango territory, so called from a Manbottu chief, a former lord of the country, who was killed there at the time of the murder of Manza.

The village of Gango is situated west of the line of hills from which the river Uho flows, and by which it is separated from the Bomokandi country. The inhabitants belong to the Monfu race, whose tribes extend a long distance in a south-westerly direction into that region which is between the Kibali and Bomokandi, as far as the Wallegga or Lendu land; it is near the Bomokandi river, which is crossed by boat at all seasons; many of the marshes which I met are real rivers, covered very thickly with intermixed plants, forming a sort of elastic bed, where a man would sink knee-deep. Owing to them, the passage of important rivers, such as the Mekka and Nola, is difficult for man and impossible for large animals. These growths, called *obe*, are formed by grassy vegetation carried by the waters, and offer less difficulties in fording the river than the *sed* of the Nile, because they are more resistant.

The Monfu type is more easily recognisable than

those of the Bamba, Mambetta, and other tribes, because they are of smaller stature and darker complexion; they were and are still considered as an inferior race, and for some time raids have been made into their country for slaves to be employed in the fields, and it is said that very young ones are still destined to satisfy cannibal taste.

They are famous husbandmen, strong, patient, and careful in cultivating the fields, and their implements give evidence of their skill. The women are also employed in the fields as elsewhere, sharing the work with the men.

The Monfu enjoy some reputation for the clever manner in which they extract oil from the *Palma elais*, which, being plentiful in the country, is the cause of their wealth; their skill consists in producing an oil which is free from the bitterness caused by imperfect preparation. They proceed in this manner: when the fruit is properly ripe, they gather it and boil it in vessels of water; when that is strained off, they crush the fruit, carefully adding winged termites to facilitate (as they say) the mixture of the whole lot; they squeeze it with their hands, and the impure oil is then filtered through a very fine sieve made of herbs.

The oil is known by the name of *nez*, and the tree by that of *noco*, by which terms they are called by in the other tribes.

From the Elais Palm the Monfu also abstract a delicious but strong liquor called *nocava*; after having cut the palm through the centre, they place it, deprived of all its upper leaves, and cut in several places, leaning at a certain angle over a hole in the ground, in which either banana leaves or an earthen vessel is placed.

In about twenty-four hours the trunk loses all the liquid contained in its fibres, which is called *nocava*.

In other parts, where the palm is not so plentiful as

in the Monfu, the drinking of this nectar is reserved for the chief, because of the damage caused to the trees when cut for this purpose. In the Monfu country there are also a large number of banana plantations (*Musa paradisiaca*); bananas are, so to speak, the basis of the food of the population; they are always eaten before they reach maturity, and are boiled or roasted; then the ripe ones, and only those of a certain kind, after fermentation, are used for making beer.

The Monfu are not warlike, and do not perpetrate outrages upon the neighbouring countries; unless provoked, therefore, their tactics are mostly defensive, and they make up the deficiency in warlike spirit by art and cunning. Upon being attacked by the enemy, they retire, blocking the road by which he advances with trunks of trees--an easy task considering the number of woods and forests in their country; sometimes they try to draw the enemy into an inextricable position, the aim of which is to enable the natives to come from their hiding-places and fall upon their opponents, often destroying them by fearful slaughter. This was the fate of the men whom Gambari, ambitious of extending his kingdom, sent, in 1883, against the Monfu.

The weapons used by these people are lances, with light shafts and elongated iron points, well balanced so as to enable them to be thrown a long distance; also very thin arrows, poisoned and bristling with spikes; the poison is made from the juice of various plants, which they keep a profound secret. Their shield is about 5 feet ($1\frac{1}{2}$ metre) high, elliptic and large, with a cavity at its lower end to place the lance in; it is made of strips of Indian bark.

At that time (July 1881), the Arabs had started upon an extensive raid into the countries south of the

Bomokandi, and I was at Beiga, a small village inhabited by blacks, when I saw a score of women coming up; they were tied to one another by cords fastened round their necks, and afterwards, a certain Ibrahim, whom I knew at Anadi, arrived.

I did not speak; he saluted me, and I returned it. The Arab began his usual prayer, and I did not disturb him; but when he had finished, I called him to me.

"Ibrahim," said I, "you have prayed unto God fervently."

"Oh yes," said he, hesitatingly.

"And you have thanked Him for the booty which you have taken?"

He did not reply.

"And you have prayed Him to put such another lot in your way?"

"I am a poor man," said he; "I work to keep body and soul together; I am Mohammed Abdu's servant."

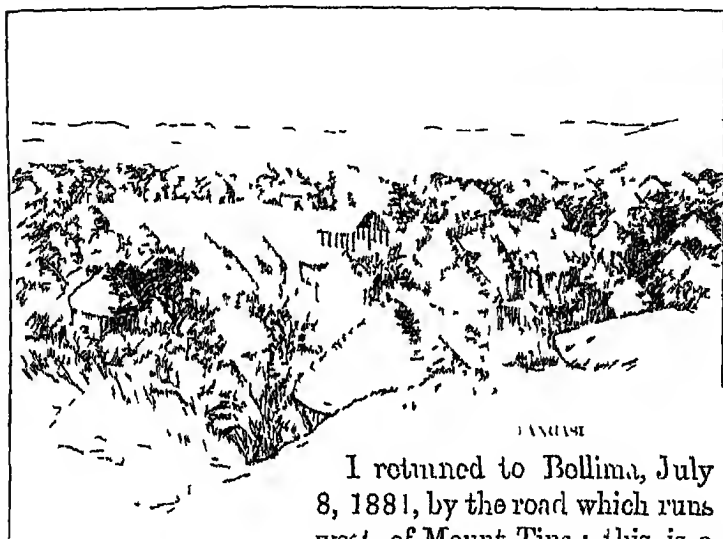
I did not say anything more upon the subject, but spoke of other things.

During the night, the greater part of the slaves disengaged themselves from the cords and took to flight. Next morning Ibrahim departed with a sullen countenance, without approaching me; but I must say that I had no hand in the escape of those slaves.

During the time that fever granted me a truce, I made some short excursions into the neighbourhood of Gango, to study the country; once I came across a secluded village, whose huts had roofs covered with thick layers of grass, similar to those of the Ghazal region. It was a colony of Bongo people who had settled there a long time ago, and retained the language and traditional customs of their ancestors; but in consequence of the slaughter and strife caused by

the ivory traders, its unity was destroyed, and many of them emigrated.

Indefatigable and careful husbandmen, and in friendly relations with the natives, they showed a marked contrast to them by their reddish-brown complexions, vigorous limbs, and tall stature.



I returned to Bellima, July 8, 1881, by the road which runs west of Mount Tina; this is a small low mountain, which rises alone, upon a rather undulating ground; its summit is large and flat, like a terrace.

After having remained at Bellima some days, in order to obtain carriers, of whom I was in great need, I started, July 30, with my small caravan for Tangasi, taking a road parallel to the course of the river Gadda.

This river, which can be seen in the distance from some parts of the road, has its origin in the Tina mountain, springing from the network of streams which flow from its spurs; it is increased along its course by minor rivers and streams which flow from the neigh-

bourhood of the watersheds Bomokandi, Gadda, and Makua Gadda; amongst these watercourses, the Ello, Tombi, and Au are worthy of mention, these in the rainy season have a moderate flow of water.

The Gadda is 100 feet (30 metres) wide, and of a considerable depth in the wet period: it is then crossed by wooden bridges, it joins the Makua in the Mambaré country. The Ello, which must be crossed in order to reach Tangasi, has a breadth of about 33 feet (10 metres) and is passed over by trunks of trees; the territory is covered with woods, mixed with cultivated tracts; watercourses are frequent and form troublesome pools.

The elephant and buffalo are numerous, and are seen in groups; the existence of the chimpanzee is indicated by its huts, built on trees. The numerous dwellings of the natives are frequently encircled by hedges as a protection from wild beasts.

The inhabitants grow maize, sesame, pumpkins, and colocynth; but bananas, manioc, and sweet potatoes (*Batata edulis*) are the staple food.

The population, amongst whom the Niapu have settled, is chiefly Bamba; there is also a colony of Maigo, remnants of the ancient owners of the territory.

After five days' journey I at last reached Tangasi, a name which includes the history and vicissitudes of the people; the chief Yangara, one of the successors to the dismembered kingdom of Munza, ruled the country.

Gessi showed me some of Miani's bones at Wau, which he had caused to be gathered at Tangasi, and he induced me to search for the place where he died and was buried. I did not waste any time, but immediately upon my arrival began to make all necessary inquiries to attain my object. Assisted by Yangara and favoured by the Arabs, I was fortunate enough to find a Negro who had worked at the grave of the unfortunate explorer.

Three hours' journey north-east of Tangasi, there once existed the large village and residence of the powerful Munza (which has been illustrated by Schweinfurth); owing to the ferocity of the slave-traders, that town was burned to ashes upon the same day that the great king was killed, and only thirteen high posts, blackened by fire, remained as evidence of its past existence and the historical splendour of the palace.

After half an hour's journey, crossing over the river Bitto, north of the village, and ascending north-east, we reached a large plain upon the top of a hill; it was bare of trees and covered with herbage, which increased the desolation of the place. There a shapeless mound indicated the grave of poor Miani. I caused all the weeds encumbering it to be removed forthwith, and carefully examining the earth excavated by my men, I found a few remnants of human bones and fragments of a broken vessel. These remnants, which I had always carefully preserved, hoping to return them to the mother country, were stolen from me and destroyed by the ferocious king Kabba-Raga of Unyoro.

But were those fragments Miani's real bones?

Was he not buried near the village of Numa, amongst the Sandeh? And was not the coffin closed with four large nails?

Some witnesses of Miani's deeds and of his lamentable death had supplied me with the most minute particulars of them, given with that unanimity which is usually met with in witnesses who speak the truth.

Miani was not amongst the Sandeh on the right bank of the Makua; he only halted at the Bakangoi, whence he proceeded to meet Munza.

Sickly and troubled by intermittent fever, he was taken after his return with violent dysentery, and expired soon after. According to a wish expressed by him, his

mortal remains were placed in a wooden coffin which he himself had constructed. He was completely clothed, and by his side were placed a terra-cotta pipe and a vessel of the same material full of tobacco, the whole contents being wrapped in a large carpet, and sewn up. The coffin was then closed with four large nails, and accompanied to the grave by the Arabs of Tangasi and numerous natives, shots being fired over it in honour of the deceased.

The only violation of the body was the cutting off his beard, which Munza ordered to be made into a cord and afterwards wore as a girdle, an excusable idea, perhaps to be attributed more to affliction than disrespect. On the night following the day of the burial, unknown thieves opened the grave and stole the coffin, nails, carpet, and the whole dress; and they would certainly have taken the body itself to eat if they had not objected to the flesh of white men.

Munza, being informed of the facts, ordered an inquiry to be made to discover and arrest the robbers; but neither these men nor the stolen objects could be found.

Having returned in the evening from my pious duty and placed the precious relics in a box, I called one of my servants and ordered him to bring me some bananas from the bunch which I knew I had left at home, for I was suffering from an involuntary fast.

"There are no more bananas," said he.

"How is that? What about the bunch sent from Yangara this morning?"

"It is no longer there."

"Well, then, have you eaten it all?—a bunch of about one hundred bananas!"

"Akango [thus the Akka who had been given to me at Gango had been named] has eaten them."

"All?"

"Yes, altogether; we have surprised him several times during the day stealing fruit, and it was impossible to prevent him."

I did not speak, and resolved to wait till supper-time, which that evening was rather later than usual. While I was supping, I ordered the culprit to be brought before me and offered him a plateful of porridge mixed with meat and invited him to eat. He stooped down quietly, and with the usual unconcern swallowed the whole of it, to the last mouthful. What voracity!

He then told me that when he was caught and enslaved by the Monfu, he was surprised upon a banana-tree, whilst struggling hard to pick a bunch. This boy gave me proofs on several other occasions of his extraordinary appetite.

A letter, received from Dr. Junker, September 18, 1881, informed me that he had arrived amongst the Abarambo, and that he shortly intended going to meet the Mambanga chief, who at that time was waging war against the Government troops. I was very glad of this news, which gave me the opportunity and pleasure of making the personal acquaintance of that distinguished Russian traveller. Two days after, I went down towards the Makua to Ingabeto to meet the Mambaré chief, travelling over the same road by which I had gone to Miani's grave.

I inquired as to the best route, and ascertained that the one by water was longer than that by land; but that the latter passed through dense forests frequently intersected by watercourses; with uncultivated and uninhabited tracts, the natives having fled the country since the day when the war against Mambanga began. Moreover, the chief Mabu could not accompany me by land, in consequence of hostilities which kept him away from Mambanga, but he offered to go with me

in a boat as far as the mouth of the river Vavu. I joyfully accepted, because thereby I was offered an opportunity of well exploring the banks and course of that part of the river to be traversed.

In the course of two days a small fleet of six large boats was formed, each capable of containing forty persons, and rowed by twelve men. The chief having landed at the appointed spot, embraced the opportunity of hunting buffaloes on the lands adjacent to the left bank.

It was a delightful journey, from the grandeur of the river Mukua; the majesty of the vegetation; and the delicious shade which extends over the waters and keeps them cool; from the refreshing breezes by which the air is gently stirred; restless monkeys pouncing one upon the other as if fighting; splendid birds with richly coloured feathers fluttering amongst the trees, some swimming on the river; flying fish; the sudden plunges of the crocodiles; a number of hippopotamus' heads, spouting water in all directions on the majestic river; all this formed a scene which it is impossible to describe.

The left bank descends almost perpendicularly, the forests by which it is covered giving it a dark hue; the right is not as high, but slopes gently, and is covered by less dense forests, occasional breaks showing immense grassy plains in the background which gradually vanish towards the blue horizon.

Our small fleet proceeded, enlivened by the rhythmical songs of the oarsmen. They were all joyous, and amused at my admiration. I asked a great many questions which were not understood, either from their nature or on account of the difficulties of the language.

"Does friendship exist between you and the Sandeh of Wando?"

"Yes, at present ; formerly we frequently quarrelled."

"But you have always repulsed their attacks?"

"Yes, that is true ; though once we ran a great risk."

"But how could Wando cross so deep and large a river?"

"Now allow me to tell you the exact story. As long as Wando tried to cross at night and in the rainy season, even with several scores of boats, his troops were an easy prey for us ; but there was a time, soon after the death of Munza, when the struggle became severe and sanguinary. In the dry season, about two hours' journey from Ingabeto, there is a ford (*nedangue*) which is quite unknown to the Sandeh. Upon the king's death, several parties were formed in the country, and Wando, anxious to take advantage of circumstances, was clever enough to win a certain N'Dongo, father of that El-Mas whom you have seen with the Governor of Bulr-el-Ghazal. This man revealed to him where the ford was, and Wando came with numerous warriors ; but the Arabs having unmasked their guns, he was defeated, leaving a great many killed and wounded on the banks of the Makua ; however, he with a few followers succeeded in saving his life."

"Can you tell me if there are other fords in the river?"

"Not to my knowledge, no (*cahare*) ; at least, as far as that part of the river frequented by us is concerned."

"And how far do you generally go in your journeys on the Makua?"

"As far as the chief Masinde's land."

"Are there cataracts and difficult points to overcome on the river?"

"*Cupida*, *cahare* (cataracts, no) ; there are rocks in

several places, but always near the banks ; and there is a spot, one day beyond Madangule, where the Nebeli lives (the evil spirit of the waters), who is a very dangerous enemy to navigators. If a boat is bold enough to attempt the passage of that place, and does not know how to avoid the dangerous point, it is whirled round, and carried down into the abyss by the *nebeli*."

My extemporised geographer meant to describe a certain locality where a whirlpool would endanger a boat.

As a proof of the fact, he related the story of several misfortunes that had occurred on that spot.

"And now, please tell me, was there such an enormous mass of vegetation collected on the river as to impede traffic?"

"Neither on the river upon which we are, nor on the Bomokandi, has such a thing ever been seen ; it only occurs on some secondary rivers, but has no *n'nyanda* (bad results)."

"Do you know the papyrus plant?"

"*Nelume* (papyrus). Oh yes, it is in the Sandeh country, north of the Dongu ; the plant is not found on this side of the river."

"Does the river receive many waters?"

"Not in the Sandeh country, but a great many in ours."

"Would you tell me the most important of these watercourses?"

"The Netuko, which I suppose you met shortly before your arrival at my place, and the Vavu, near the landing-place in the Mambanga country ; but there are others, such as the Klivo, the Raro" And here he repeated a string of names of secondary importance, which I do not remember ; amongst those on the right bank I recollect the Babuto, the Boquara, and the Mbueri.

"Are there many fish in the river?"

"*Nengheré mekotû amepope amombe* (fish many, large, good); the Adai who are close to us, and the Mambaré, have no other industry but fishing, and thereby earn *agnò ne puzo* (corn and oil), and all they require."

We stopped in a little creek of the right bank, on the evening of the first day's navigation; fear of the Mambanga kept us far from the opposite one, and in the morning early we resumed our journey, during which I continued my questions, especially about the flooding of the river, which often inundates the plain of the Sandeh; and about the Wando country, which is richer in corn than that of the Mamбетта, but deficient in palm-oil; after three hours' passage we were stopped by some loud commanding words proceeding from the right bank. Upon the answer given by my companions, that "the white man was coming," another howl gave us to understand that we were permitted to resume our journey.

At last we arrived at the landing-place; the flotilla moved towards the opposite bank, and my boat touched the Mambanga territory; I landed, accompanied by a boy whom I had brought with me: the boat went away, and I remained alone.

Several armed men were awaiting us, and I followed them towards a small hill, where I was at once in the presence of Mambanga, the rebel chief of Abisanga, the dreaded nephew of King Munza.

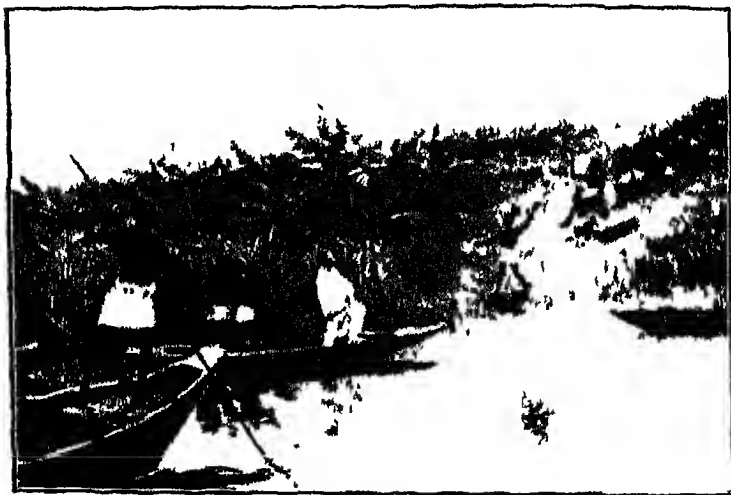
Mambanga was in a state of hostility with the Government troops.

At first he successfully repulsed the repeated invasions into his territory which the Arabs, Yangara, and Bauli attempted.

At that time, brave almost to rashness, he was striv-

ing for success against very unfavourable odds, and chance was against him.

Mambanga was waiting for me, standing upright with his lance by his left side, waving the historical *trombask* (war knife) with his right hand, and his shield leaning against a tree; he saluted me and invited me to sit down upon a bench opposite, upon which he also seated himself; his faithful followers, armed to the teeth, squatted on the ground, forming a circle round their chief, and in such a position that my back was turned



MOOPING WITH MAMBANGA.

towards them. I looked at him attentively; he was a man of tall stature and strong limbs, but agile and quick in motion, with a penetrating eye and regular features, the image of resolution; his complexion was light brown, and his countenance pleasant, not even suggesting a suspicion of ferocity. We only remained upon the hill long enough to exchange the usual courtesies, and then we went together in the direction of the village where his residence was situated.



CHAPTER VII.

THE DIVISION OF MUNZA'S KINGDOM.

The Bomokandi country—Nemhimbalial Nehbala—His death—His son Tukba—Renewed courage—The avalanche slips down again—In Nendeleti—Organisation of the country—Assimilation with the vanquished—Angolo, general of the Sadehs—Death of Tukba—Munza the young *in-law*—Alliance with Magapu—Peace concluded—Partition of the Kingdom—Adoptions of nephews—The slave traders—Nessago the rebel nephew—The sons assume the rationality of the mother—Struggle between Bin and Ndala—The Arabs think of deriving advantage from it—Sera (or Tarensi) burnt—Horrid banquet—A escape and the scant pity—A crowd rushing into slavery—Yanguen, Gambani, and Kndoba—Murder of Kulu—Gungo falls on Mound—The “I am a king’s son”—The slave traders—El-Mai—The Nijini—Azanga—A generous brother—On the bank of the Makua—Nessago, a vassal and a friend—He tries to deceive the Arabs, and laughs at them—Fallen into the trap—His death—General language—Respect to Ellen grandeur—The *Nuggli*—Nursing the Chief—Hail—Large plus—Tattooing—Small tuft of parrot feathers—The Munchalongo—The shield—The talisman—Spears—Servants’ weapons—Wonderful dexterity—The *tremback*—Imperfect means, artistic execution—Wood work—Agricultural implements—Pottery—Schweinfarth’s judgment.

THE life of primitive nations is an incessant agitation for the attainment of progressive comfort, which leads to higher civilisation. Ignorant of the future and careless of the present, the savage tribes instinctively attack and destroy one another. Sooner or later the weaker are reduced to impotence, the stronger fortifies itself, rules and assimilates with the conquered, and in the end makes the weaker submit to its caprice; hence follows the distinction of master and servant, and the necessity for preserving the conquest produces the need of order and labour.

The regions of the Makua and the Bomokandi,

which had the reputation of being wealthy and prosperous, excited the imagination of the neighbouring tribes. Their division into small groups differing from each other in origin, language, and customs, and their innate jealousy, which kindled dissensions and wars amongst them, conveyed the idea to the neighbouring tribes that conquest was easy and triumph certain.

Nembimbali, who was already with the Mambettu, after reaching the forests of Nangrebondo in the Mombottu country,* proceeded towards the Mege, and took up a position on the left bank of the Bomokandi, but, having suffered defeats, he was obliged to fall back on the river Teli. He took up his abode at Ndubala, where he died soon after, and was succeeded by his son Tukba, a resolute young man, of keen intelligence, who, by continually reproaching his people for the shame of their defeats, at last kindled in them an earnest desire for revenge, and that enthusiasm which once resounded in the forest, with the war-cry of determination, first raised by Nembimbali.

The human torrent then resumed its course; the sword of the assailants flashed unceasingly from village to village; horror and death were the delight of the conquerors, till at last they stopped at Nembeleti and those very hills which later on witnessed the death of Miani. Tukba ruled over the country situated between the rivers Gadda, Bomokandi, and Teli.

When the feeling of revenge had subsided, the king turned his attention to the organisation of his States. He entrusted the government of his various regions to the most distinguished warriors; promoted the assimilation of the conquerors with the conquered; continually avoided the dangers of internal dissensions, and proclaimed the restoration of peace.

* The Mombottu are a tribe of the Monfu.

The conquered, weakened and forgetful of their defeat, resigned themselves to the new conditions, and almost liked the mild slavery to which they had been reduced. Being aware of their conquerors' superiority, they shaped their mode of life according to the customs and usages of the latter. But the peace did not last long; the Soudah, rapidly advancing, reached the gates of the kingdom. Angolo, Ntikima's general, proceeding from victory to victory, threw down the gauntlet to the old Mambetta king. The struggle was fearful, and the bravery equal, but fortune smiled upon the new comers, the day was theirs, and the Mambetta fell back. Tukba died spear in hand.

The young king (*ne-kinu*), Munza, in the confusion of defeat, gathered the fugitives, and, having allied himself with Magaya, Sovereign of the Bamba, who had settled between the rivers Gadda and Kibali, he repulsed the invaders several times.

Munza, who was not only brave, but wise, forwarded peace proposals to the chief of the Soudah, abandoned the country left of the Bomokandi as far as the rivers Tago and Nosso, and devoted his energy to the consolidation and development of his kingdom. He divided it into provinces, appointed his brother Kabrafu chief of the Mogo region, his other brother, Gango, over the Monfu, and his son, Balunga, over the country adjacent to the river Makua, with residence at Ingabeto. He kept his eldest brother, Azungu, near him, and adopted Nessugo and Mambunga, sons of his brother, Ghirimbi, who fell in battle; the most beloved of his own sons, Mbala, was of tender age.

At that time the ivory traders had penetrated into the land, and, under the pretence of promoting commercial operations, had taken root in it.

These adventurers longed to seize the blacks, and,

outrageous as they were by nature, they rewarded the noble king's hospitality, first with ingratitude and finally with treason.

Nessugo, the king's nephew, displeased at having been refused a government, departed from Munza's house and retired amongst the Abisanga, his compatriots. An unwritten law of these people fixes the nationality of a child to the tribe in which the mother was born and not according to that of his father. Nessugo embittered the people's minds against Munza, and at last openly declared himself a rebel. The Arabs turned these people's dissensions to the profit of their infamous designs, and having formed an alliance with Nessugo, who had fortified himself at the point of intersection of the Vavu with the Makuu, departed from the king's house. They allied themselves secretly with the Bamba, who had already extended their dominions as far as the Gadda, with Kubi as their king. The reward for his promised aid was to be the transfer of Munza's throne to Yangara, Magapa's son, brother to Kubi. In order to strengthen their army, the conspirators had also secured the assistance of Niapu. The Arabs' object was to take advantage of the strife between the two families of Eru and Ndula. Nessugo, although mistrusted, was apparently considered chief, and was made use of as an instrument in the intrigue. The conspirators departed from Nessugo's house, he, himself, satisfied at the prospect of the impending revenge, which was to hand over the throne to him; El Mai and his Arabs anxious and watchful, in order to secure the success which was to strengthen their influence; Yangara pensive and reserved on account of the crime close at hand, and of the struggles which must be the consequence. This was the political situation at that time. On this fatal night, when the moon appeared on the

horizon, it was not welcomed by the usual dancing for joy, and music, but witnessed the flames of a conflagration.

Ngasi* was burning in the plain below, the obscene imprecations of feasting cannibals resounded, while on the banks of the Bitto a few mourners were burying a body in a remote corner : it was that of the great king Munza.

Assailed by the delirious crowd of conspirators, Munza, accompanied by his faithful followers, had defied them in the open ground, but his valor was useless ; his followers were outnumbered, and fell slain round their king, whom they endeavoured to defend ; and he, left alone, threw himself desperately on the weapons of the enemy, and perished as a brave soldier. Of his past grandeur, only a heap of smoking ruins remained, and upon these the slave traders founded their dominion ; the foolish people had blindly aided their own subjugation.

The Arabs proceeded without delay to the execution of their plans. Yaugara was appointed chief of the Bumba, formerly Munza's subjects ; Gambari, an obscure blacksmith, became prince of the Kubi territory ; and Kadebo, an insidious traitor, that of the Monfu tribe ; Kubi, himself defeated and a fugitive, was found hiding in the bush, and barbarously killed. His brother, Yaugara, did not dare to utter even a murmur of grief. Gango, defeated on Mount Timu, was found amongst the dead. Balanga, Munza's son, having left his country, found a refuge among the Samloh, where he concluded a blood treaty with the chief Bauli, but the Arabs by intrigues and pressure caused Balanga to be accused of plotting against Bauli's life and authority.

Balanga, warned that armed men were marching

* It was called Tungasi by the Arabs.

towards his village, left it and halted upon the banks of the river Neklinia, waiting for the enemy.

"I am a king's son," said he to the foes by whom he was assailed. "I am not a slave. Kill me, if you choose, but I will not flee!"

His head, having been cut off, was brought to Bauli.

The Niapu had already settled in the country, and had tried, under the leadership of El-Mai, to seize Kabrafa, lord of the Mege, and brother to Munza. Being defeated several times, they retired to the left bank of the Bomokandi, where they settled.

Azanga, at the request of his brother, Kabrafa, who abdicated the throne, assumed the title of *Ne-kinie* of the Mambetta, and adopted his nephew, Mbala, the only surviving son of Munza, as his own child.

The scene is on the Makun. Deceived in his ambitious hopes, Nessugo meditated plans of revenge, assisted by his younger brother, Mambuga, a bold and intelligent man, full of hatred against the perfidious strangers. Armed attempts having partially failed, Nessugo assumed the appearance of obedience and friendship, and became the accomplice of the Arabs in their attacks on the territory of the Sandeh.

Having won their confidence, he formed the design of exterminating them, by sending a present of dried meat prepared with a subtle poison; but he had the unlucky idea of trying to make fun of them by mixing his present with pieces of human flesh—a joke at which he openly laughed amongst his followers.

This imprudent boast injured the boaster himself; for a woman fled during the night to the Arab camp, and told them what they were going to eat. Bold and sure of the success of his plan, Nessugo appeared at the Arab camp next day, and saw with astonishment and ill-disguised anger that the men were in flourish-

ing health. The Dougla, however, dissimulated, and received the prince with their usual courtesy, but on the third day Beshir Salah, who commanded the troops, called together Yangata, Rembi, and Mondoghi, the first named chief of the Bamba, the others of Nigru, and invited Nessugo to a council of war about future operations. Nessugo set out to keep the appointment, but on entering the camp a well-directed bullet wounded



DEATH OF KING NESSUGO.

him mortally. The domination of the Mambettu, though it ended by violence and the dispersion of the whole tribe, left a permanent remembrance of its achievements—its traditional influence on the arts, customs, and usages.

Their modes of dress, ornaments for the head, superstitions, weapons, utensils, dances, and festivities—all were moulded after the Mambettu.

But, above all, their language triumphed completely, though each tribe remembered its original tongue.

They all agree in considering it superior to all others, and as embodying glorious traditions ; it also renders intertribal communications easier.

One day I was with the chief, Yangara, when Mbala arrived on a visit ; they all stood up at once. Yangara, having stepped forward, invited him to occupy his own place, while he himself, as a sign of respect, sat down on a lower bench ; it was the reflection of his past grandeur, still bright, that inspired every one with respect.

The dress is more or less handsome, according to the condition of each individual : from the rich garment, red, brown, or grey, extending with graceful folds from the shoulders to the knees, and girdled by a thick cord of superior workmanship, to the rag more or less hiding parts of the body and fastened by something similar to string, there is a considerable gradation. The women limit their dress to a little apron of doubtful effect. Although the Mambettu women are less reserved than those of the neighbouring tribes, I believe that to attribute excessive licentiousness to them would be erroneous, for it is not always a consequence of ingenious attempts to attract admiration.

The dress, called *nugghi* by the Mambettu and *rocco* by the Sandeh, is made of strips of the *Urostigma* bark, a sort of fig-tree, which, being stripped and cleansed, undergoes a beating with mallets or pieces of ivory, in order to expand its tissues evenly without tearing it ; the strips are then joined to each other by sewing, and the whole is coloured red either by soaking in a dye made from the dust of a certain wood, or simply by burying it in the mud for some hours.

The dressing of the hair requires a great deal of care ; it is thoroughly cleaned and always shaped as a little tower leaning towards the back, with a great many

secondary variations, according to the taste and fancy of each individual ; the hair on the forehead is arranged into plaits, forming a network, and fastened to the back of the head. They supply a deficiency of hair by using false

On the top of the tower the men wear a small straw hat nicely plaited in various colours, and fixed by long pins of ivory or iron ; some of them use pins made of human or chimpanzee bones : the women only use metal ones. They take as much care of the cleanliness and ornamentation of the body as of the hair ; they use water daily, and after washing the body they first anoint it with oil, and then sprinkle it with the red powder of *cam* or adorn it with capricious designs by means of the *gardenia* (*Ramdia mellifera*), which stains black. Tattooing is performed on the arms and on the body ; the noble castes are distinguished by special family emblems tattooed on them ; women have them on the body and men on the left hand.

Ornamental objects are generally much appreciated and wished for in the Mambettu country, but the most costly and elegant is a tuft formed of the red feathers from a grey parrot's tail. This bird, which is one of the delights of the chiefs and their courtiers, is taken from the nest at a tender age, and reared in the huts, where it is considered a pet, and affords amusement by its mocking chatter.

At certain periods of the year its feathers are plucked, and become a profitable trade article. They are cut into pieces, cleaned carefully, cleared of marrow, and then formed into tufts, to be appended to the shield and placed in the straw hat.

To this ornament the chiefs—for instance, Yangara of the Bamba and Azanga Popo of the Mego—added

two long white feathers, plucked from the tail of the mandalongo, a variety of the Willow-bird. It is a sacred one, and it is considered a crime to kill it. It is caught by nets, and after being deprived of its precious feathers, set free again. The use of this particular ornament is a privilege of the king's, and I was told a very severe punishment—even death—is inflicted upon any one who attempts to infringe the prerogative.

Their weapons of war are shields, spears, bows-and-arrows, and the characteristic knife. The shield peculiar to the Mambettu tribe is used all over the region; it is constructed from a plank made from the *uncaria*, only high enough to cover two-thirds of a man's figure; it is blackened by simply immersing it in the mould of the streams, and is strengthened by a border all round, made of Indian cane, and garnished with copper or iron studs; a band made of the interwoven stems of plants is attached to both sides of the shield, to enable the bearer to carry it on his arm. Although large, it is light and easy to carry and handle, but deficient in solidity. When the king goes to war he fixes the wing of a hawk or swallow to its anterior side, which is considered a good omen and a talisman for the safety of his life; and it is imperative for the king to wear it, for his life is considered not only precious, but indispensable.

A warrior always takes his shield when he goes any distance from his dwelling.

The spears are of different kinds, and are almost all hollowed out longitudinally, and placed on a wooden shaft, which must have the elasticity and weight that are required to properly hurl the weapon. The dimensions of its metallic point are proportionate to the abundance or scarcity of minerals in the country.

The use of the spear and shield is reserved for warriors of superior caste only ; the lower classes and slaves only carry bows and arrows. The bow, which is partly made of iron, is differently constructed according to the various tribes, but its size, and the quality of the wood, are nearly always the same ; the string consists of the bark of Indian cane. The only difference existing is in the wood of the arrow-shafts, the mode of fixing the point, and the ornaments. Some shafts are made of wood, others of cane ; occasionally the metallic part is stuck in the shaft, and sometimes the latter is stuck into the metallic part ; the blades of the arrows are of different shapes, but in any case there seems to be no lack of symmetry and proportion. The ornaments of the bow are various, and are influenced more by the caprice of fashion than by permanency of model. The bow is often carefully polished, and bound at the ends, or entirely, with animals' skins, adorned with the tails of a species of wild cat ; sometimes a small bell is attached to its exterior centre, which is covered with a network of iron wire ; but all these varieties are only the outcome of the different ideal of elegance in each individual. The dexterity with which they handle their bows and spears is astonishing. Karbado, the son of the chief of Bellima, threw his spear at thirty paces, and stuck it firmly into a target marked on a tree ; the confidence with which they destroy rats, flying serpents, and birds by means of arrows is altogether incredible.

The lances used for hunting large animals have larger points and stouter shafts.

The *trombask*, or war-knife, which is a substitute for the sword, has a blade like a sickle, and is sharpened towards the point at both edges, and fixed into a wooden handle, which is partly covered with iron or

brass wire. This is the weapon of command and distinction; the king, upon sitting down, places it on a stool close by, and waves it when he is gesticulating during a long speech. It is astonishing to see how ambitious the chiefs and warriors are to possess the elegant and glittering *trombask*; to be executed by such a weapon is considered an exceptional honour.

The ivory pins, with which men fasten their straw hats and women their hair, are worthy of mention. They are of different shapes and of elegant simplicity; the stem gradually increases in size to the top, which has the shape of either a round, angular, or zigzagged knob. The large pins, made of human or chimpanzee bones, taper as well as the others, but are only polished on the top. The elegance of all these objects might suggest the idea that the tools used are perfect or nearly so; but it is astonishing to see how admirably these people can carry out the ideas which their inventive minds conceive, with such imperfect and primitive means.

The tools of the Mambettu blacksmith consist of bellows constructed of two earthen vessels, whose openings are covered with banana leaves softened and rendered flexible by fire, a small iron anvil, some chisels, a rough hammer, and a piece of sandstone as a file.

Patience and perseverance in repeatedly heating and hammering the metal are the substitutes for better means, and give a degree of finish which is not to be met with in the work of other tribes.

After having been hammered, the glowing metal is plunged into the ground.

The blacksmith is an important person, and the most industrious and skilful reside at the chief's house. The best ones understand making very thin iron wire, small rings, circular shield ornaments, and large pins similar in shape to the ivory ones, without files or pincers; the

same articles are also made of copper and brass, with no less precision and elegance.

Wood is carved with similar success, but only that which is soft and easy to cut, the tools used being none the less primitive.

The hatchets are small and curved, stuck into a handle enlarged at the end; the knives are also small, and are sharpened by rubbing on a stone or piece of iron. Yet, with such meagre tools they can produce some very remarkable work, being very skilful in taking advantage of all the power which may be derived from heat. Articles in ivory wrought by them, such as large pins, and bedstead legs, are much more worthy of admiration. It is almost incredible, but it is without doubt a fact, that this work is done with very imperfect tools.

Manufactures in wood consist of boats, beds, benches, utensils, boxes, and shields. In this kind of work they are undoubtedly superior to others, for the reason also that their iron is of a superior quality. Here is what Dr. Schweinfurth says:† “Of all the Africans, including the modern Egyptians, the Mambetta are the only ones who use single-edged tools for this kind of work; the consequence is that the workman can place his finger upon the other edge and has more control over the implement. Remarkable results in execution and finish are thus obtained in carving.”

The *kalabra* or *angareb*, as the Arabs call it, is a bed formed of the sticks of *kekere* (*Palma raphia*), and held together by cords made of the fibres of *puldo* bark (Indian cane); they do not use nails; the legs are stuck into the sides of the bed and remain there, because of their leaning position, and they construct benches in the same manner.

* “In the Heart of Africa” (Leipzig, Brookhaus, 1874), vol. ii. p. 120.

The stools, called *ne-bala*, are generally used by women, for in the Mambettu country no one squats at home or stretches on the ground. The stools are made of a single piece of the wood of the *uncaria*; they are round, with concave seats, and have only one leg, varying in style according to the taste of the workman.

Ne bamba is a sort of leaning bench made of the branches of trees and supported only by two legs stuck in the ground; the arms are adorned with brass or iron-wire. This is an indispensable piece of royal furniture.

The Mambettu people are more agricultural than warlike; favoured as they are with a fertile soil, an extraordinary abundance of bananas, manioc, and sweet potatoes, the cultivation of which does not require much trouble.

The women do all the field labour with the exception of the general preparation of the soil and the burning of fallen trees and grass, which are done by the men. The chiefs and upper class also employ labourers who have been captured in raids upon the neighbouring tribes, especially the Monfu. Agricultural implements are very deficient, for they only consist of a small, short handled spade called *congo*, and a double-edged knife blunt at the end, called *kito*.

Their pottery is superior to that of the other tribes, both for the elegance of the vessels and the facility of handling them. The largest of the series, used for the preparation of beer, is called *boquoquo*; the one used on the fire, *dekkele*; the one for water is smaller and called *dekkelengne*, and then comes the bottle, *blimma*, small, elegant, and strong, and adorned with reliefs of remarkable workmanship. This is an indispensable companion to the *trombask*, which is placed upon the stool by the king's side.

The management of the kitchen and household is

entrusted to the women, who acquit themselves with remarkable cleanliness. Everything is arranged in an orderly manner and with a sort of symmetry; so also are the weapons, beds, and seats. The sight of the artistic vases, which form the best part of the splendour of a house and are carefully kept, is very pleasing.

“The talent of the artist,” says Dr. Schweinfurth, with his usual precise description and detail, “especially shows itself in the shape of the water bottles, some of which would compare favourably with the most celebrated models of ancient Egypt.”

CHAPTER VIII.

EXTRACTS FROM GESSI'S DIARY.

Mambanga—Massacre of the Arabs—Horoism of Mambanga, "My son must not fall into the hands of the Donagla—The Mambetta—Despatch of troops—Assault on the military station—Panic of the soldiers—Dr. Junker—The *Mopingo*—The Abarambo—Hunters—The wood-carving industry—The old Mbruo—His supernatural powers—The *Nakooma*—The chief Lugor of Latooka—The dispenser of rain in Unyoro—Sad news—Death of Gessi Pasha—Fragments of correspondence taken from the explorer's diary—Obstruction on the Nile—Four hundred and fifty starved to death—Marno the deliverer—Cause of the obstruction on the Nile—Mélâ and fula—Obstructions on the river (Huzal)—Presumable cause of the disaster—The Abarambo elephant hunters—They are surpassed only by the Mege—Mode of hunting in the Mambetta—Burling of the grass—Spear thrusts—The *Nembala*—Division after the chase—Rights of the King—Ivory—Surroundings of King Jacoda's dwelling—The houses of Azanga—Gifts from deference—The *Nembrâse* and the *Nambonyo*—The *Nekolube*—An elegant mortar—Riches in ivory—Necessity of flying from abuse of power—Yangara irritated by a minor chief—Vengeance and disillusion—The buffaloes—Trophies of hunting and war.

MAMBANGA, at the time of his brother's death, had entrenched himself on the banks of the river Vavu; but being attacked shortly afterwards by the Arabs, led by a celebrated slave-dealer named Mohammed Abdu, he succeeded in secretly leaving the village, and gaining a plateau on the borders of a large wood, where he raised extensive fortifications. One day the Arabs attacked him there, but they fell into the snares he had prepared for them, and the greater part were killed; the women, children, and slaves—the crowd that always accompanies a native army in war time—became the prey of the victors.

Mambanga possessed at that time (1880) about thirty

muskets, a number much inferior to those possessed by the enemy, but being a man of rare courage, of uncommon talent and firm will, and perceiving how difficult it would be to gain the victory, he threw himself at an opportune and decisive moment, into the thickest of the fight, holding on his right arm his little son, an infant of about two years old.

When asked later on the reason of this strange act, he replied, "Had every hope been lost I would have killed my son with my own hand. He never should have become a slave to the Donagha." He conquered, however, and his fame and the fear of his name were spread over the whole country.

The Province of Guruguru, as the Mambetta was called, had passed a little before this time from the jurisdiction of the Bah-el Ghazal to that of Equatoria. The Governor had sent some troops from Lado in order to ensure the safety of the roads and of the country. The seat of this corps was at first in the country of the Abarambo, as it was destined to avenge the insult suffered, and to rout the dangerous and neighbouring enemy.

August 1881.—Mambanga did not keep them long waiting, but marched resolutely towards the station, and, rushing impetuously down the slope of the hills, reached the fortifications in defiance of a hail of bullets, followed by his companions, whom he had known how to inspire with his own daring and temerity; and if a few soldiers had not thrown themselves before him unobserved and by quite a spontaneous and opportune movement prevented him, he would on that day have trodden under foot the banner which floated over the little fort. His retreat, which then became necessary, was effected without much molestation on the part of the Government troops, whose position, opposed to so valiant an enemy, was not at all pleasant.



MAMHANGA FIGHTING WITH THE ARABS. "MY SON SHALL NEVER BE A SLAVE."

The deficiency of munitions of war, caused by the extraordinary consumption of them on the day of the attack, depressed the spirit of the soldiery, already disturbed and shaken by finding themselves confronted by so formidable an antagonist; whilst the Abisanga, —improvised warriors, but faithful and fearless—would have resumed hostilities with enthusiasm at the first sign given by their intrepid chief.

Dr. Junker, who at that time was in the region pursuing his minute and conscientious explorations, perceived with his eminently practical mind the necessity of regulating the political condition of the valley of the Makua. He undertook the task, and entered into timely negotiations with Mambanga, who, though he did not absolutely repulse the proposals of peace, took time to consider them.

As it is the custom amongst superstitious people, upon the most simple occasions, to consult the book of fate, rather than to allow reason and interest to govern their decisions, Mambanga resolved to consult the *Mapingo*. What is the *Mapingo*? It is the oracle of the Mambettu. Its responses are sacred.

On some sound, smooth branches of the banana tree arranged horizontally, are placed in little heaps of three and three, small wooden cylinders anointed with oil. They fix the arrangement at first in favour of the petitioner. Then they proceed to consult the oracle. The *Mapingonbie*, or priest of the *Mapingo*, demands the answer, clapping his hands and crying, "Let truth prevail, and falsehood fail." The rite is continued a certain number of hours, sometimes for whole days. When the consultation ends, the respective positions of the branches that have fallen or remain give the reply.

On the second day Mambanga refused to accede to the proposals made to him.

Spread over a vast territory, intolerant of regular government, in groups of ferocious and savage families, the Abarunko had not been able to resist invading immigrations. Conquered without resistance, they bent under the stronger yoke, and submitted to the condition of servants, which soon diminished the freedom of their customs. Their natural roughness rendered them careless of any better existence. Preserving their own original language, they nevertheless adopted that of the conquering tribes, and thus the unity of their race is slowly disappearing, and blending with the new and preponderating element. Expert hunters, caring little for husbandry, their genius is manifested in executing carvings in wood; statuettes to suspend to the waist; boxes made of the bark of trees, the lid of which is surmounted by a carved human head; guitars with their handles adorned with the face of a man; chests of a single piece of wood hollowed out; and especially figures of women in the nude, are all fruits of their patient toil; it is also noticeable that their study is always directed to the representation of human beings, and never to those of animals.

The aged Mbruo welcomed us with great courtesy. He was an enemy of the Arabs, and had fought against them with success, supported by the principal Sandeh princes, whose protectorate he had invited. He was opposed from the first to the ambitious projects of Mambanga, welcoming, with enthusiasm, the troops that the Egyptian Government had sent to him. A jovial man, quite aware of his royal prerogatives, our visit afforded him an opportunity on which he could display proofs of his supernatural powers. One day, withdrawing from the annoyance of the sun's rays, we were conversing with him under a pent-house erected in the village square, when in a moment the sky darkened and

a violent wind arose from the south-east, rain descending in torrents amidst flashes of lightning and peals of thunder. We rose to seek a better shelter, but Mbruo smiled and detained us, saying, in an authoritative tone, "I will hush the tempest, I have the power to do so." He rose, gesticulating imperiously with his hands, as if to drive away the clouds, and blowing again and again, each time with greater force, into a magic whistle made of wood ; but the tempest, for all reply, redoubled its violence. This time the *nakooma* had failed at the proof. A desire to laugh seized us, and, defying wind and rain, we set off at a run towards the nearest dwellings, leaving the impotent sorcerer to his magic struggle with the elements.

Sorcerers and dispensers of rain are very common in Africa, and, venerated by the people, they extract not a little gain from their industry. They exercise this prerogative with the assent of the chiefs, who are the pontiffs of the sacerdotal order.

The usual good nature with which the blacks accept their not always successful impostures, sometimes, however, gives place to a general indignation that finds expression in deeds of violence. At Wakkala, the chief Lugor of the Latooka, was ignominiously driven away after the failure of his efforts (which had already been rewarded with large gifts) to cause rain to fall upon the endangered crops. But to strengthen superstition, a few days afterwards, a great quantity of rain fell and the wandering exile was recalled to power.

It is said that in some cases when their deception and impotence are discovered, they also meet with the punishment of death. Thus we see that the dignity of Augur is not without peril. There are no roses without thorns.

Later on, when in 1888 I was in Unyoro, a native complained to me of the obstinate drought.

"And who is it," I demanded, "that regulates the fall of rain in this country?"

"Makama" (the king), he replied.

"Then address yourself to him; he ought to supply it."

"We have already taken to him gifts of cows, goats, cloth made of the bark of a tree (*mwende*), skins prepared for dresses (*tumbe*), and many other things, but up to the present we are still in expectation of seeing our desires satisfied."

"Urge your need on Makama."

"Oh, we must not; he knows his own business, and if he does not make it rain, it is a sign that he has good reasons for not doing so."

It struck me that fear had suggested these best words.

"And if you went to the king to beseech him," I ventured to say, "what would he reply?"

"He would kill me at once: to doubt his superior power is a crime."

My pleasant interviews with Dr. Junker were troubled by most sad news, brought to us by the European post, which we had at first greeted with so much joy. Gessi had died at Suez, the victim of a cruel illness, the consequence of unheard-of sufferings incurred on his voyage up the river Ghazal, rendered still more serious by the open hostility that broke out against him, after the departure of Gordon, on the part of both Arabs and Europeans jealous of his glory and of the high position he had acquired in the Soudan. The particulars of that catastrophe I record in the very words of Gessi, taken from his journal of the voyage: -

On board the *Safia*, October 10, 1880. I am in the steamer going to Khartoum; in a fortnight we have only passed over the space that



A DINKA SORCERER.

is usually crossed in a day when the river is not obstructed by grass, papyrus, and *ambatah*.

Our provisions begin to fail; a third part of the men are suffering from fever, and I have used up all the quinine.

It is nineteen days to-day past the time that we ought to have been at Meshin-el-Rek, and I find myself still in the same place where I was six days ago.

Starvation is at our doors; already some of the soldiers, for three days have only had wild herbs, gathered amidst the papyrus, for nourishment.

September 25, 1880.—We are proceeding in the steamer *Safia* which is towed by a *sloop*, a *mugger*, a *sandel*, and other boats, without experiencing any serious difficulty for five continuous hours. We have passed the mouth of the river Jur, and are stopped by a barricade over a mile long (about 1800 metres).

September 30.—This day we have been constantly under steam, passing four other barricades; but wood beginning to fail, they think it prudent to tow the vessel by the capstan, extending the cable to the shore. It was our wish to arrive as quickly as possible on the shores of Bahr-el-Homr, where we should have been able to get the necessary fuel; but from the difficulties that we encounter, the remaining distance is still considerable.

I was not a little surprised at observing the deteriorated state of the *gherlim*; in order to equip the boat there were two cables and only one yard. From the commencement of the voyage, soon after we had weighed anchor, I had thought the captain incapable, and a stranger to all that is required for expert seamanship and for the management of machinery. It was a continual "Stop," "Go ahead," "Full speed," and "Stop," "Turn," "Full speed," and so on, enough to make the calmest of men lose his head. The engineers did not succeed in executing a single order, and became confused, not knowing what movement to make. Observing this, I applied to a certain Meki Effendi and to the officer Alsaga, and told them that with this commander we might expect great delay, and that, in consequence, arrangements should be made to see that the soldiers did not consume more than half rations a day.

October 9.—They are constantly toiling to remove a single barricade of about $2\frac{1}{2}$ miles long (4000 metres). The work on the part of the people becomes from day to day more and more difficult; they are so weakened by continually remaining in the water. As we have plenty of men at our disposal, I have advised the captain to divide the day's work, making half the crew work in the morning till mid-day, and the other half from noon till evening. He has promised to act on my

advice, but then he gave no order in compliance with my counsels! During these last nine days the work has been daily interrupted for two or three hours by heavy rain.

The mosquitoes are a terrible scourge after dark; the people pass sleepless nights, blaspheming and walking about. The captain ill-treats the crew in a brutal manner; they all have great sores, and one sailor has the thumb of his left hand broken by a blow inflicted on him by a piece of wood.

One sees, far off, the woody shores of Bahr-el-Arab, but it will take an uninterrupted passage of four hours at least, to approach it. The provisions are nearly all finished; for they have not chosen to listen to my advice. Our only hope in case of famine is to search amongst the reeds for the plant *sutep*, which has the form of an artichoke, is full of seeds smaller than millet, and is a substitute for *dhurra*.

October 10. About a mile off we saw clear water before us, and trusted in another three days to be able to overcome this immense barricade, but our hopes were delusive. To-day a formidable storm burst over us, fallowed for two hours by hailstones of extraordinary size, which fell with such violence that in a few seconds they killed a goat that had been forgotten and left out of shelter. The bridge had hailstones on it as high, they said, as four inches (ten centimetres), the heat not being strong enough to melt the great quantity that fell.

This barricade was most fatal, for, after having been squarred from both sides, others surrounded us, and we were shut in us with a wall.

The passage in front of us is closed again, and we cannot see where the water again becomes free; even from the musketoal we cannot make an exact calculation of the dimensions of the barricade.

I am strongly preoccupied, and very uneasy about the future, and am thinking what I can do for the common safety.

To go back now is almost as difficult as to advance; to send messengers to ask for aid is impossible. The two shores of the Bahr-el-Ghazal being inhabited by savage tribes of Nuer, warlike and hostile, nothing remains but to persevere in the work and to get to the wood of Bahr-el-Arab, where, perhaps, we may find some *sutep* and *bashum*. The numerous hippopotami that I have met on other voyages, and which might have fed us, are here entirely wanting; one hears their grunts at an immense distance, as well as the notes of water birds, but we see none. I am miserably provided with rations; I had eleven chests of flour, and am reduced to six, with a small residue of grain in twenty-eight boxes that I have saved for any critical moment.

Disgusted at seeing my soldiers withdraw from work, I made some observations about it to the officers because they did not urge them on; on the contrary, they showed themselves indifferent as to whether we advanced or remained on the spot. They answered me that the soldiers were hungry, and that they could exact no more of them, as they had worked continuously for sixteen days, while the success obtained was as nothing compared to that which remained to be done.

"Well, what do you think of doing? If we starve to-day, to-morrow we shall die." God has said "Help thyself and I will help thee."

"Better die than work in vain."

* * * * *

Now, these gentlemen having learnt that I was returning to Khartoum, recalled and suspended from my post, believed that they need not obey me, and in an underhand way set the soldiers against me, declaring to them that I had led them to certain death by having neglected to take sufficient provisions for at least two months; in consequence of this the manner of the Arab soldiers becomes more and more doubtful every day; I never lose sight of my three carbines now, and at night one of my Mambettu sleeps across the entrance to my cabin.

October 20.—They work with all their might; but the labourers fall off one by one to get down amongst the rushes and chew the plants.

The captain himself remains in his cabin the whole day, selling grain, absinthe, spirits, tobacco, honey, and tamarinds, at fabulous prices. The cabin has become a real military canteen, and the captain a canteen-keeper. Three soldiers and five children are dead: the former had been ill for more than eight months, but every one declares that they had died of hunger. The officers came and besought me to give them the twenty-eight baskets of grain, and then the people would go to work in the morning with zeal.

I consigned the grain to them, but it was very little amongst so many, and I foresaw that in two days the same thing would happen.

October 22.—The soldiers begin to eat the skins that are used for wrapping up the goods to keep them from the rain.

The discipline of the soldiers is destroyed. The captain promises to overcome every difficulty when he is provided with wood. We get some, but it is immediately consumed. Starvation, and its terrible consequences, torment the crew.

Gessi is reduced to three kilogrammes of barley and

thirty cigars, after having distributed his scarce provisions. But I had better continue the journal of his voyage, written by his own hand.

November 15.—The moment is critical. There is no hope of being saved; every one is beginning to abandon himself to despair, and, seated on the bridge, with cast-down countenances, remains motionless, expecting death. Up to this time, twenty children, nine soldiers, and eighteen women have died. They come to pray me to take eight men, who are in health, to conduct me to Fashoda, to procure help. But I think it dishonourable to abandon my post in the hour of danger; as it might be supposed that I only thought of my own safety; and, in the second place, to reach Fashoda across barrioles of which the thickness is unknown to us, even under favourable conditions, would take ten or twelve days, and as many more to find provisions and men to relieve the crew, &c.; the third consideration is, that, to reascend the river, we should require a steamer, and since the steamboats are tied up there is every probability that we might not succeed in procuring the means of returning. Besides, I had not the food necessary for the voyage, either for myself or for the men; who, hard at work all day, would not be able to overcome the difficulties without eating; and, finally, I should have been obliged to traverse a country thickly populated with people who would desire nothing better than to avenge themselves on its oppressors and the aggressors on their land, who had robbed them, and carried them off to slavery for such a long time.

And thus, a series of troubles more terrible than death continued. He was robbed of his few and remaining provisions; his men died daily by six and ten at a time; the horrible, mouldy smell of the dead bodies corrupting the air. The Pasha is assailed by fever, passes over the river in the *nuggar* of Ginan Bey, visits the Boraggi, and sends to collect some *sulep*.

December 12.—The steamer left by me was able to approach. During this tremendous interval, Dongolese soldiers, women, and babies had died. Our steamer still contained some men. The captain came on board our boat, demanding that we should go and help him; he had again finished all the wood, and had not people enough to work. Then my servant, the engineer, and others arrived, and we were informed that the captain had, for the second time, left

the best part of the wood taken out of the old barge behind him; that the men were sent on shore to find *sutep*; and that the captain, without waiting for them, had departed, abandoning forty-three persons to the mercy of the savages. The men, who had landed with great difficulty, again reached the shore, but he refused to send the boat for them.

Through numerous difficulties, augmented by the captain's inattention, and amidst the horrors of hunger and death, the 31st of December came. Anguish of soul was at its height. The period of the greatest peril had arrived. I do not remember in all my life anything resembling the food that the survivors ate that night. They cut the breasts off the dead women and ate them raw! It is impossible to describe the horrors of the scene. A soldier devoured his own son! The next day the cannibals died; and it is to be noted that the Arabs were the first to feed on the flesh of the dead. Of ninety-two Soudanese soldiers only five remained alive, surviving with difficulty; as to the other fifty-seven soldiers, except twelve that I left in the *nuyyar* and in the *sleep*, only three are alive, and in a desparate state. I cannot at this moment give an exact account of the mortality of the women and children, but I believe that it overpassed the 270 men dead.

It is New Year's Eve—a very sad day for me! I think of my home, of my wife and my sons, who, in their joy, are ignorant of the frightful position in which their father finds himself. These thoughts have tormented me all day—in the midst of dead bodies that are decaying in the pestiferous air, and surrounded by vultures in the midst of an inextricable mass of reeds and papyrus.

January 1, 1881.—The day passed is the first of the year, and in thought I send my salutations to my family, relatives, and friends.

It was hardly seven in the morning when we called the people to work, and amidst violent efforts, that only lasted for moments, a ray of hope arose that we might make a short passage to the wood of Gudera. But at the turn of the river we beheld a new barricade, and discouragement again took possession of our minds.

Gassi writes his last wishes.

January 5.—So yesterday evening, after having made my plans, I went to seek repose; insomnia having prevented me from closing my eyes for some time. I found myself in Ginan Bey's old barge, when all at once, I hear a discharge of musketry; the flag is run up; the people shout "a steamer" "a steamer." It is the *Ismailia*! Great God! May His will be done! I shed tears and could not restrain

my emotion. The whole crew came to kiss my feet and hands. God be praised ! We are saved !

Then when the steamer *Boordren* approached the *Safia*, I was on board the *anggur*, and a barricade prevented us from meeting. We made way with the boat, and, having overcome the difficulties, arrived close by her and saw the face of a European, but could not distinguish who it might be.

He asked whether His Excellency the Pasha was in the boat, and I rose and asked to whom I had the pleasure of speaking.

“To Marno.”

Is the reason of such a disaster to be entirely attributed to the obstruction caused by the grass and weeds ; or did it proceed in great part from the absolute incapacity of the captain of the *Safia* ; from the want of discipline in the soldiers ; from the scantiness of provisions, even from the first day ; and, also, from the badness of the cables and ropes and of all the other materials, more than ever needed during a difficult navigation ; and from the unfitness of the steamer for passing those parts of the river ?

The obstructions of the Nile, according to the opinion of illustrious navigators, are caused by the very slight declination of the land that causes inundations on a large scale, fills the cavities in the ground, and forms small lakes with open canals, even in the dry season ; these small lakes, isolated or united to others, are called *mélà* if not deep, and *fula* when they have water in them at all seasons. They naturally change their form and size on the recurrence of the rainy season ; they lie scattered about by hundreds, and render navigation intricate and difficult. With the increase of the waters, the high grass at the bottom of the lakes is loosened and the winds and tempests drives it down the Nile ; and the choking of the passage at the points where the banks of the river are high, not permitting a free passage to this floating mass, produces its agglomeration,

and, by the pressure of additional herbage, forms a compact elastic mass, strong enough to support the weight of a man.

Now, in the River Ghazal there are not *méhà* and *fula* in great numbers, so that reaches are seen at regular intervals; the tenacity, therefore, of the barricade does not usually in this river present characteristics of size in proportion to those we encounter on the Nile. Therefore we believe that the navigation would not have been stopped by the barricades, as it happened, if there were not other extraneous causes, that remain up to the present mysterious.

* * * * *

The Abarambo are brave hunters of elephants, and the Mege alone surpass them in skill. They devote themselves to hunting of different kinds, according to the time of year, and the amount of preparation required.

When the time arrives for the grass to be burnt, the company of hunters assemble, and the chief arranges each person's part in the operations, of which the principal are driving the animals together, killing them, and burning the grass. The men charged with driving, occupy a large zone of ground, and by beating drums put the animals in motion, managing to drive them into a pre-arranged spot, which ought to be grassy, where men appointed for the work assembled in a good number, set fire to all the surroundings. The elephants, terrified by the flames, rush into precipitate flight; they butt the fire, and, becoming furious, dash at all points, when the greater part, blinded by the smoke and overtaken by the flames, fall and die in a short time. The few which succeed in reaching the only and narrow way left open, rush there as to a place of safety, but they fall into the traps prepared by the hunters, who kill them with lance-thrusts. The

drum beats the alarm, and announces the presence of one or more elephants; in a second, men arrive with shield and lance, and direct their steps towards the place indicated, where, posting themselves, they stand ready to assault the pachydermata. These either feed, unconscious of the peril that hangs over them, or, seized with suspicion, direct their course to some known path. The hunter to whom an animal exposes its side, throws his lance vigorously at it, and, having struck the chosen spot, the elephant falls, when all approach and kill it; but if the wound is not fatal, the infuriated animal rushes at its foe, and then begins a struggle between the hunter and wild beast, many times human victims paying a dear price for their prey.

The *mbongo* (as the elephant is named by the Aburambo, is called *noro* by the Mandetto, and *mbana* by the Sadele) is ensnared by a special trap, called *nembola*. Two stakes are driven firmly into the ground; they are joined at the top by a third, fixed transversely across them; a piece of a heavy trunk of a tree, to the lower part of which is fixed a sharp pointed knife or arrow, is suspended to this transverse beam by a cord, which is held down by a stake that is directed horizontally towards the middle of the trap; and by another which, at a convenient angle, is interposed between this and the cord. The animal, striking with his feet, loosens the contrivance, which then falls violently; the knife wounds the animal with singular exactness in the spot where the brain unites with the nape of the neck. The blow falls like a thunderbolt, and if the trap is well-made, the elephant struggles and dies. It is unnecessary to add that the apparatus should be fixed to trees where available, and skilfully hidden with shrubs, and the like. The division of the booty, after the hunt, is regulated by customs that

are as rigorous in their application as laws. The king has a right to the choice of one of the tusks, the feet, and the trunk. In case the animal has only one tusk, this belongs to the Sovereign.

Ivory constitutes one of the riches of princes : power-



THE "NEMBOKA," AN ELEPHANT TRAP

ful is that king who has vast magazines full of the precious production.

Jacoda, chief of the Maigo, has the enclosure of his

royal residence surrounded with pales of colossal elephants' tusks; Azanga adorns the doors of his habitation with ivory. Minor princes coming to render reverential homage to a great king, are accustomed to lay before him pieces of ivory, valuable from their size, colour, or brilliancy of surface.

Ivory is also used for artistic works; with the largest pieces they make trombones, with a small oblong opening at the lower end. The sound of this instrument, called *nembrösse*, is similar to the trumpeting of an elephant. A smaller horn, used by the inferior chiefs, is adapted to the chase and to announce the arrival of great personages. The Maubettu call it *nambongo*, and the Sandeh *uhaiu*. These last do not use the *nembrösse*.

They also make elegant mortars, which are used to crush seeds and herbs, but not wheat; they are called *necolube* by the Maubettu and *sangu* by the Sandeh.

It is the general custom of the natives to adorn themselves with bracelets and large pins, carved from the smallest pieces of ivory. The ambition of the chiefs to be rich possessors of ivory is such that numerous wars arise between the tribes on account of it.

The less powerful (in order to escape from their neighbours' rapacity and abuse of power) generally conceal their riches very cunningly, and the tusks, without being unduly displayed, are buried with the greatest secrecy, by trustworthy men, on the shores of rivers.

I remember the day on which the hut of the Chief Yangara, usually joyous with songs and dances, suddenly echoed with the sounds and cries of war, and he, [dressed in military array, followed by an armed crowd, with shouts, applauses, and war songs,



DANCE AND PANTOMIME AFTER A BUFFALO HUNT.

descended the hill, directing his steps towards the forest. The women and children followed their warrior husbands and fathers for a certain part of the way.

I thought the country must be in great peril, but it only meant that one of the minor chiefs, subject to the king, had killed an elephant, and posing in the attitude of a rebel, had refused to lay before the king the tusk and feet of the wild beast. His punishment was ferocious: his village was burned, and its inhabitants left the country and placed themselves under the rule of another chief. Yangara returned to his residence without any booty, and with only the joy of seeing a vortex of flames and smoke.

They hunt the buffalo in the same manner as the elephant, but with greater danger and frequent struggles. The trophies of the chase consist of the skulls of slain animals. They are fastened to the dried trunks of trees in proximity to the residence of the hunter, and are a real blazon, that attest his courage in hunting, as the skulls of the slain in war prove the courage of the warrior.

CHAPTER IX.

THE AKKA TRIBES.

Queen Nenzima—Woe to him who suspects Caesar's wife—Souvenir of youth—King Yangara—Fond of sermons—Honour to Bacchus—The *Ara*—Dancing—The *Bele*—The *Cobesore*—The *Bandim*—Feminine coquetry—Wardlike pantomimes—Frantic women—The *Nebi*—Sorcery to drive him away—The *Atheruru africana*—The *Criertomys gumbianus*—The *Alboma*—The *Pigmies*—A skeleton in the British Museum—The Akka and the *Tiki-Tiki*—Apparent differences—Etc.—Marriages—Superstitions—Hints—Household furniture—They are not cannibals—The method of government—Omnyverous—Modes of payment—Weapons—Elephant hunters—The Akka woman as forager—Undaunted and fured warriors—They are conscious of their own merit—Anecdotes—The mode of trying and punishing criminals—Homicide—Theft—Adultery—Sorcery—The brave—Horrible mutilation—The *Nanga*—Poitay according to the laws of Yangara—The royal table—*Termes mordax*—A butterfly which may cost one's life—*Angeké me koté, anyeké me koté*.

NENZIMA, Munza's sister, was the queen of the Court of Yangara; she had no children, and was the prime ruler of politics and originator of the whims of the Government. To the women who surrounded her she was superior, if not in youthful beauty, certainly in the dignity of her person. Her husband loved and feared her, and she inspired him with that respect for the Mambettu which he had always shown.

Woe to him who suspected Cæsar's wife!

On the day of the fatal fall of Munza's empire she was enslaved by the Donagla, and was afterwards given by them as a token of their alliance, to Yangara, who felt honoured at a marriage which connected the glory of the Eru with the family of the Ndula.

Nenzima, proud of her own ascendancy, was the inspirer of her husband's actions, but jealousy sometimes caused her to be cruel, and often also her cannibal instinct revived with the memory of her youthful years.

The king, a man of weak mind, oscillated between good and evil in all his actions, and in the end followed his wife's advice; but he was a sociable man, ready to oblige any one, though prudent, whenever interest or fear impelled him to be so. He had a cheerful disposition, was careful of his own person, and proud of the royal dignity: he had a vehement love for sermons, and, like all the blacks, he spoke fluently, interlarding his speeches with jests and a subtleness worthy of a lawyer.

Dressed in the national costume, standing and grasping an elegant *trombask* in his right hand, with moderate and suitable gestures and powerful voice, sometimes calm and sometimes animated, he knew how to gain the admiration of his hearers, who, electrified and excited to delirium, applauded him vehemently, on his resting at the conclusion of his speech.

I had the opportunity of witnessing some of these meetings and of seeing him laugh for joy, which he really felt, in answer to my congratulations.

The prevailing population in Yangara's country consists of Bamba and Niapu, but there are colonies of Sandeh, Maigo, Abarambo, and Mainbaré. The language and customs of the Mambettu are generally adopted, and although only a few families of this conquering tribe remain, they are always respected on account of their lineage. The men are generally warriors: they spend the day in idleness, not at their own homes or village, but at the chief's house, indulging in the delights of *awa* and tobacco.

Household cares and field labours are entrusted to women and slaves ; the head of the family returns for the evening meal. One of the necessary, I should almost say indispensable, qualities pertaining to a warrior, especially to a chief, is that of being a hard drinker. The *awa*, a beer made of corn, is the most common and the most pleasant to their palate ; it cannot be made by everybody, for it requires a large quantity of corn and careful preparation. Queen Nenzima deservedly had the reputation of being a good brewer ; the *tetabun* being cleaned and washed several times, is steeped in water containing *boguoguo* for several days and allowed to macerate ; then it is taken out and spread on a layer of banana leaves, and as soon as it shows signs of budding, it is dried in the sun and then ground. With this flour a sort of porridge is made, which is diluted with a sufficient quantity of water.

While fermentation is proceeding, the liquid is placed on a fire to simmer for a long time, and then it is filtered and poured into vessels, where some more germinating *tetabun* flour is added to it. The liquid, after being filtered a second time, is a clear foaming beer, which is rather pleasant to the taste and of a beautiful reddish colour.

The blacks, without exception, have a decided predilection for dancing. Marriages, hunting, a victory, or visits from friends, are all occasions of feasting, which usually commences in the afternoon ; and when the nights are gladdened by the splendour of the moon, dancing is an amusement that goes without saying.

The women sit on stools in a large circle, and the men behind them ; the musicians, with *naggare* made of skins, are placed on one side. Then a man appears who has half of his face smeared with cinders, his head covered with monkey skins, and his arms adorned with

tails of the wild cat and boar; he has small iron bells attached to his neck and feet. He moves round, describing long curves, leaps and cuts odd capers, continually increasing his speed, but in perfect agreement with the rhythm of the drums and song of the women. The performer bows to the audience in a humorous manner. The dance is called *beie*, and is more or less amusing, according to the talent of the "Merry-Andrew."

The *cobesore* is a challenge of skill and endurance between two champions; the speed of the dance gradually increasing in a prodigious degree, the applause of the spectators becomes more and more frantic in proportion as it proceeds. The feast is terminated by a general gallop called *bandima*, in which one of the cleverest dancers is placed in the centre of the others, who jump round him at a distance.

Properly speaking, the women do not take any part in dances, but towards the end, aroused by the excitement of the proceedings and the strange confusion of sounds, they mix themselves up with the men. The females appear at these feasts elegantly adorned, with a flower of some sort in their hair, their wrists and ankles encircled by iron or brass ornaments, rings on their fingers, and necklaces of beads or made of the *n'zobugo* berries (*Musa ensete*). Most of them stain the face and breast, and even the whole body, with the sawdust from red wood; the custom of appearing in public on certain days with a red painted body is a token of affection, and by it an affianced woman seeks to attract her lover.

The king only gives a proof of his skill in dancing upon certain occasions; the entertainments which he often gives to his women consist of warlike pantomimes.

I was once invited by Yangara to one of these tournaments. The king was glittering with arms and ornaments. Parrot feathers, leopard skins, lances embellished with brass, a brightly studded shield, boars' tails hanging on his back, armlets of iron wire to the elbow, gaiters of the same metal, and a tower-shaped hat, fixed by large pins, adorned him. His women could not refrain from showing admiration and pleasure to their lord by clapping their hands and loud cries.



WARRIOR TOURNAMENT

At these royal feasts the principal people of the kingdom are honoured by being requested to beat the drums, clash their weapons, and blow ivory horns.

The spectacle is a sham fight. Single warriors open the action by jumping forward and parrying with their shields, kneeling, and hurling spears; thus giving evidence of their skill. Their rivals approach with arrows, leaping behind obstacles, stretching themselves on the ground, running in a stooping position, and waving the bow as a defiance to the enemy.

The first fighters have already increased in number, and war cries prove the excitement of the struggle.

Here comes the king—handsome, nimble, elegant, and distinguished by the richness of his ornaments.

His presence causes the wildest acclamations. His women become frantic, and stand up gesticulating and shouting. His clever handling of the spear and shield, the rapidity and animation of his movements, as well as the regularity and precision of his performance, attract special attention. The king returns to his warriors, smiling and cheerful, and goes round saluting the Court ladies and his friends, and complacently receives the loyal praise of the courtiers.

The great trumpet sounds the war cry; there is general silence, the troops move forward with the king at their head, the *nuggare* resound—halts, movements to and fro, and the fight is resumed; lances are thrown, whilst cries and war songs are heard. Suddenly the king throws his spear, and the rest follow suit, waving the *trombusk*, and storming the enemy. There is a hand-to-hand fight, with a simultaneous burst of applause. Then the king retires to his apartments, possibly to wipe his royal brow.

“*Ne angassegi* (I salute you),” said Yangara to me, as he was taking a seat near me, after coming from his dwelling.

“I congratulate you upon your rare skill in handling the spear and shield,” I replied.

“Oh! I was only a boy when I followed my father, Magapa, *neri annundeia maia nupo* (to hunting and to war). The Ndula must be warlike. Their *nulifui* (blood) is mixed with that of the Eru.”

“And how splendid your ornaments were! Please tell me to what kind of animal the little white

skin belongs ? The one that was suspended from your girdle in front of you."

"It is the skin of a *nebi*, which is an ornament reserved exclusively for the king. When this animal is killed, it must, by the law, be brought to me."

"And if some one were to break this law, what would be the consequence ?"

"*Imma mapua* (I would cause him to be executed)."

"But what sort of animal is this *nebi* ?"

"It is as large as a little *neshi ne conze ne sessanye* (a short-legged dog), with a skin of the colour of *ne tobo* (tobacco) when it is not quite dry, and with black bristles upon the head and snout."

"And where does it usually live ?"

"In the forest, and it feeds on wild fruits and roots. *Odu leo ando eli quoquo* (it lives on high trees)."

"Is it difficult to catch ?"

"*Amombe* (certainly so) ; it is very hard to find, and very shy, running away at the least noise. There is only one way of catching it."

"What is that ?"

"The *muabele* (enchantment)."

"How is that done ?"

"In this manner. The tree where the *nebi* goes for the night is singled out at dusk ; then noiselessly, and in the dead of the night, a lance is placed against the tree. The *nebi* is thereby enchanted, and unable to descend."

"Indeed ! and then ?"

"In the morning some one returns to the spot without moving the lance, and the animal *opua ne bangiro* (is killed with arrows)."

"You make me wish to have a better knowledge of this animal. Could I get one ?"

"Oh, that is not difficult. I will give orders to my

hunters for the purpose ; and if you have patience enough to wait, you shall see one."

"I should like a live one if possible."

"I will try to get one for you, but it is improbable that I can procure you a full grown one, because they bite with their sharp teeth, and the wounds do not heal easily."

After a little while, he sent me a specimen of a very young *nebi*, which died a few days after. I caused the skin to be taken off, and sent it to Dr. Emin Pasha,



DENDROHYRAX EMINI.

together with numerous other mammalia, birds, and butterflies. These objects are included and classified in the *Zoological Collections made by Emin Pasha in Equatorial Africa*, a pamphlet published in London, and are in the British Museum. The *nebi* is therein described as a new species, under the name of *Dendrohyrax Emini*. Amongst them the following are also worthy of mention : the *Atherura africana*, *Criceotomys gambianus*, *Anomalus pussillus*, and a nice little

duck with brown wings and a yellow and brown body, which was named *Querquedula Harlanbi*.

The *Atherura africana*, called *koliu* by the Mambettu, is a porcupine, smaller than the common one, its body is covered with shorter bristles, and the tail ends in a sort of tuft; it constructs its abode in lofty places, digging numerous galleries with several exits; if taken in a trap the animal struggles so hard to escape as to leave one leg in it, but it generally succeeds. Its flesh is much appreciated.

The *Assumba* (*Cricetomys gambianus*) has the shape and characteristics of a large rat; it digs subterranean passages near streams, with two exits, and feeds only every other day. The hunting of this animal is



FLYING SQUIRREL (MBOMA).

very difficult, because it is shy and cunning beyond belief; watching a spot before venturing into it, and also causing traps to spring uselessly by means of its tail; its flesh is considered excellent meat, even by the inhabitants of the Unyoro country, where it is to be found.

The flying squirrel (*mboma*) lives in the forests, almost always upon the branches of the trees, whence it throws itself, expanding the membrane which joins

the feet to the body, like a parachute. The skin is used as an ornament. I think it is identical with the one very common in the Island of Ceylon, which is almost tame.

At the King's Court there were several men of small stature, who attracted the attention and curiosity of the natives themselves ; not only on account of their form, but also from the history of their race and peculiar customs. These people were the Akka.

Since the remotest antiquity, the autonomous existence of small-sized men in Central Africa was pointed out by tradition. It used to be considered as the outcome of poetical imagination, and its record in history was attributed to the tendency of authors to mix fables with truth, consequently the matter was banished into the realm of myths, but only, however, till the year 1871, when Dr. Schweinfurth scientifically explained it, after his visit to King Munza's Court.

From that day the attention of geographers and the study of men of science were carefully and constantly directed to the purpose of gathering and sifting information, in order to tear aside the veil and bring the subject with its two aspects, anthropological and ethnographical, fully into light.

During my sojourn with the Mambettu, I was enabled, in the course of my explorations in the Monfu, Sandeh, and Mege regions, to observe not a few specimens of that curious group of the human race, and to collect information as to their customs and usages.

Unfortunately, owing to the robbery which I suffered at Unyoro, the only actual result of my careful work on this point is the skeleton of a female pigmy, which I presented to Dr. Emin Pasha, and which is now deposited in the British Museum.

South of the regions occupied by the Sandeh, and between the Mege, Maigo, Monfu, and Mabode tribes, there are numerous colonies of small, but proud, independent, and dreaded men. They call themselves Efè, but are called Akka by the Mambettu, Tiki-Tiki by the Sandeh, Voshu by the Monfu, and Afili by the Mabode. The name of Tiki-Tiki is also sometimes heard in the Mambettu country, but it is worth while to explain the difference between them. The small, nimble men, with reddish-brown skin, thickly covered with hair, inhabit the forests, and are called Akka; but the taller ones, with more vigorous limbs, inhabiting lofty localities, and having a darker skin, covered with stouter but fewer hairs, are called Tiki-Tiki. The difference exists, but is it a variety of the same species?

The Akka and the Tiki-Tiki are not often friendly, but are generally at open war with each other.

They have a stature which varies between 4 feet and 4 feet 9 inches high, but most of them are no taller than 4 feet 6 inches. They speak a special dialect (not the same everywhere), a derivation of an original language, which has been altered by contact with other peoples.

The Akka, included in the country between the Bomokandi and the Nepuko, call father, *afu*; mother, *auja*; water, *ovu*; fire, *opi*; arrow, *abi*; and bow, *seba*. On the contrary, the Monfu give to the aforesaid things the names of *fua*, *na*, *eou*, *gussé*, *kebi*, *seba*.

Their head is covered with abundant woolly, reddish-brown hair, with single curls. The adult men have hair on their cheeks and chin. The names which they give themselves individually are curious and original, such as *Otikogi*, *Niambando*, and *Apumodo*, for males, and *Manneri*, *Imma*, *Tipekitanga*, for females. Most of them are completely naked. Amongst those who wear any covering, the men use a piece of bark

roughly beaten out and flattened, fixed by a string passed round the waist. The women wear simply a couple of leaves or so. The former use no ornaments of any kind, and the latter do not pierce their ears.

When the men marry they purchase (or free) their wives from their father by payment of a certain number of arrows.

Each family rules itself, and its cooking is done separately. In case of death, they bury the body in the very place where the death occurred, without ceremony or any sign for future remembrance. The shadow of death does not oppress their minds, and sorrow takes no hold of their hearts—a stoicism inherited from nature, and not learnt in any philosophical school.

They have no medicines whatever, no sorcery, and no superstitions—not even that of the evil eye. They do not know how to kindle a fire quickly, and in order to get one readily at any moment, they keep the burning trunks of fallen trees in suitable spots, and watch over their preservation like the Vestals of old.

The huts of the Efd are small, and scarcely capable of holding two persons. But those of the pygmies in the forests of the Avamba country, on the right bank of the Semliki, generally contain one or more cots for infants.

The family dwelling is a semispherical hut about 4 feet 9 inches high, with a diameter of about 6 feet 6 inches, covered with large *phrygnum* leaves—a plant which they call *tebi*, and which the Mambettu call *gongobù*. These huts are usually scattered in the forests, or over the hills. They seldom form a village, but along the bank of the river Teli, a tribe of Akka, ruled over by chief Mgalima, lived in villages.

The luxury of a hut, however, is not general, and

a good many families live without any shelter at all, on the side of a stream, or in the thickets of the forest.

The Akka, with a few exceptions, use no vessels either earthen or wooden; a sharp arrow is a substitute for a knife, and they roast the meat and bananas over glowing fires, and quench their thirst at the nearest stream, the hollow of the hand serving as a glass. They are not cannibals, and the fact was confirmed to me by the chiefs Azanga and Kanna, who had the Akka several times as auxiliaries in war.

They told me that after a fight, while the Mambettu, Mege, Sandeh, and Abarambo throw themselves upon the dead and wounded to devour them, the little men would scour the country in search of fruit and roots.

They crowded King Munza's Court, but only as hunters of chimpanzees, monkeys, boars, and gazelles.

Each tribe acknowledges a chief, who claims hereditary investiture, and rules according to traditional usages; he is the judge in every contention; directs hunting, raiding, and expeditions, and commands the warriors in action; he wears no sign of distinction, and has no Court about him, yet is feared and respected by traditional law.

Any food is acceptable to them. They eat the flesh of elephants, buffaloes, boars, and gazelles, as well as that of rats, locusts, fish, reptiles, and white ants; they purchase or steal bananas, use no salt, and rear no poultry.

After a successful hunt, when they possess abundance of meat, they invade the banana groves, and for every bunch of fruit gathered they substitute a piece of meat.



Their armament consists of arrows, small lances, and shields. They buy the first from the neighbouring tribes, bartering game, but make the shields themselves, by plaiting strips of Indian bark. The shield has a long, oval form, about 20 inches high and a foot broad. The use of the arrow is general, and is their characteristic weapon. The habit of carrying the shield and spear is imitated from the neighbouring tribes, and is confined to a small number of individuals, principally for hunting purposes. The skill of these little men in handling the bow is really astonishing: a quick eye, a clever hand, rapidity in shooting, and bravery make them incomparable archers.

They are not afraid of confronting the elephant; and after having destroyed his sight by wounding both eyes with arrows, the body of hunters fall upon the gigantic animal and spear him to death; then they encamp upon the spot and remain there till the victim's flesh is entirely consumed.

They kill the buffalo in a similar way, and also destroy smaller animals and birds with arrows, and seem to have no idea of the use of nooses and nets for that purpose. The pygmies' skill in fishing is very limited, for it consists of simply enclosing a part of a small stream by dykes, which, being emptied, they clear off the fish that remain at the bottom. The soil is not cultivated by them, and, as they are, of vegetable food, they raid upon the neighbouring tribes, and carry off corn, bananas, sweet potatoes, manioc, and beans. The warriors take up advanced positions, and occasionally fight the owners of the fields, while the women pick up anything eatable, and making bundles, tie them with grass or large leaves, and slink away quickly to their homes.

The Akka are very much appreciated as warriors, on

account of their dexterity as archers, their nimbleness, and instinctive bravery. The chiefs of the tribes rival each other in securing them as subsidiaries, rewarding them for their services by presents of arrows or food.

King Kanna assured me that during the war waged against his neighbour Azanga, his own Sandeh, who were so brave against the Mambettu and Mege people, fell back terrified at the approach of the little warriors. "Their arrows," said he, "fly and wound before you can see those who shoot them." In ambush they



FIGHT BETWEEN THE AKKA AND THE SANDIH.

usually cover themselves with two large *tebi* leaves from the head downward, one in front and the other behind. Many of these pigmies are met with in the Mambettu country, amongst the Sandeh, at Azanga's Court, and that of Kin, chief of the Mege-Maigo.

The bow in their right hand, the quiver hanging from their left elbow, with head upright, and proud look, they step quickly, and lay down the result of the hunt. Then they pay a visit of homage to the chief, saluting

the minor authorities with a dignified air, and strictly limit the time of their stay to that necessary for the business to be done. Upon being invited they perform warlike pantomimes and light and rapid ballets, intermixed with first-rate archery, expressing their thanks for any small gifts by salutations and light capers. They are small men, with well-proportioned limbs, and although they have neither handsome faces nor regular features, yet there is nothing ridiculous in their appearance.*

They are reluctant to perform constant and sedentary toil. They prefer a light occupation, not requiring much work—such as hunting birds, tracking small animals, catching butterflies, and gathering wild fruit. They do not become affectionate with their companions,

* But I have heard the following account from certain Cyreneans, who say that they went to the oracle of Ammon, and had a conversation with Etearchus, king of the Ammonians; and that, among other subjects, they happened to discourse about the Nile—that nobody know its sources; whereupon Etearchus said that certain Nasamonians once came to him; this nation is Lybian and inhabits the Syrtis, and the country for no great distance eastward of the Syrtis; and that when those Nasamonians arrived, and were asked if they could give any further information touching the deserts of Lybia, they answered that there were some daring youths amongst them, sons of powerful men, and that they, having reached man's estate, formed some extravagant plans, and, accordingly, chose five of their number by lot to explore the deserts of Lybia, to see if they could make any further discovery than those who had penetrated the farthest, &c.

They further related, that when the young men deputed by their companions set out, well furnished with water and provisions, they passed first through the inhabited country, and having traversed this, they came to the regions infested by wild beasts, and after this they crossed the desert, making their way towards the west; and when they had traversed much sandy ground, during a journey of many days, they at length saw some trees growing in a plain; and that they approached and began to gather the fruit that grew on the trees; and while they were gathering, some diminutive men, less than men of middle stature, came up, and having seized them, carried them away, and that the Nasamonians did not at all understand their language, nor those who carried them off the language of the Nasamonians. However, they conducted them through vast morasses, and when they had passed these they came to a city, in which all the inhabitants were of the same size as their conductors, and black in colour, and by the city flowed a great river, running from the west to the east, and that crocodiles were seen in it.

HERODOTUS, ch. xxxii. book 2.

are very clever at dissimulation, and voracious eaters. It is astonishing how their small stomachs can contain such a comparatively enormous quantity of food.

The Mambettu people are fond of a pleasant chat, and often mix stories and anecdotes with their conversation. The orator is generally an elder of the tribe, who, with befitting tone and proper gesture, attracts all the attention of his charmed hearers. I will quote two of these stories as specimens.

The Jackal and the Leopard.

The leopard had caught and devoured a gazelle. The jackal saw this. "You are fond of animals, it is true," said he, "but you will never succeed in surpassing my voracity." The leopard smiled. "Let us try," said he. The jackal went into a large field of whitish gourds, stripped their leaves off, and after having painted his head red, crouched down in the midst of them. The leopard came up and tried to approach him, but seeing the gourds, and believing they were the skulls of devoured animals, he was frightened and retraced his steps, "Why do you not come up to me?" exclaimed the jackal. "I am afraid," said the leopard, hurrying away. "I am sure you are more bloodthirsty and ferocious than I."

The Chameleon and the Elephant.

A chameleon once challenged an elephant to a race. The latter accepted, and it was arranged for the next morning. During the night the chameleon placed some of its brothers at short distances along the road upon which the race was to take place. Next day at dawn, the elephant came up and commenced running, the chameleon quickly mounting upon his tail. At every meeting with a chameleon the elephant asked,

"Are you not tired yet?" "No," answered the animal, which had been placed on the allotted track. At last the elephant stopp'd, tired and breathless, and declared himself conquered.

Justice is administered by the king. He pronounces sentences and judgments at a public meeting. There is no appeal from them, and the execution is immediate. A murderer is hanged to the branch of a tree. A robber has his ears cut off; retaliation on the principle of blood for blood, as practised in other tribes, is not admitted here. An adulterer is compelled to pay an indemnity to the offended husband. If the guilty woman belongs to the royal household, both the adulterer and the adulteress are put to death; the innocence or guilt of the accused is ascertained by the *mapingo*.

Amongst the Sandeh of Makraka and in Unyoro a thief is punished by the amputation of one of his hands. In Uganda, those who are convicted of having attempted to seduce any of the royal women have their eyes taken out of their sockets.

But in some cases the king modifies the penalty of adultery. Thus, the guilty woman and her father are arrested, and if the latter will give another daughter as a substitute for the former, the life of both is saved; but if not, both are put to the edge of the sword. In the Mambettu country superstition is prevalent in every action of life; however unimportant, the most natural event is supposed to be caused by some person's ill-will. Illnesses, death, a destructive storm, the death of an animal, the burning of a hut, are all supposed to be the result of an evil eye. The *nuto* (sorcerer) is submitted to various judicial ordeals, according to the gravity of the charge; sometimes the *mapingo* is resorted to, more often the *ne cao* and the *no uele* (the

cat and poison). A wild cat being cooked, a small piece of the flesh is placed under the tongue of the accused, then they compel the individual to fill his mouth with water, rinse it and then spit it out, if he retains the piece of flesh, he is declared innocent ; if not he is guilty. Should the charge be proved, the sorcerer (*nuto*) is killed and a piece of his intestine is hung on the outside of his hut. The other proof consists in a mixture of poisonous herbs to be swallowed by the accused. If he is innocent he will vomit it ; if he dies from it, his agony is welcomed with cries of approbation and joy.

The wish to be possessed of another man's property or wife, or the necessity of removing a political rival, are motives that induce the king sometimes to act without the usual judicial forms.

In such cases, private executioners, who are always provided with well-sharpened knives, are entrusted with the work of killing the selected victims.

When I was at Yangara, an unfortunate man, suspected of being in love with one of the royal women, had his ears and body mutilated, and the ghastly trophies hung on the suspected woman's door.

But similar horrors have been perpetrated in Europe, not only by men, but by women.

They paint their body red, after having anointed it with oil. To send *nungo* means to ask for an alliance.

At that time (October 1881) Mambanga had secretly sent a messenger to place an elegant knife at Yangara's feet. The acceptance of the proffered alliance was to be indicated by raising the weapon from the ground, and placing it in the royal mansion ; but the king remaining motionless warned the messenger that he was to take the knife back, which he did, and the alliance was thus declined.

To strike with the *nungo* means a sentence of death.

The individual appointed as the executioner is brought before the king, who hands him a knife, and a lance with a curved point, at the same time mentioning the victim's name.

Should the executioner not fulfil his duty at the appointed time, he would share the same fate as the victim.

One of the articles forbidden as food in the Mambettu country is that of fowls, as they are required for divination; but Yangara is an exception, because, although he tries to read the future by these birds, he also has them upon his table. Smoked fish, buffalo flesh, antelopes, gazelles, and chimpanzees, are the daily food of his people; and manioc, sweet potatoes, or bananas, are the substitutes for bread. Beer and sugar-canes are indispensable. Termites, or white ants, are not food worthy of the royal table, except a variety called *gnognù* by the Mambettu and *eli* by the Sandeh; and woe be to him who, possessing such insects, did not immediately bring them to the king! He would expiate the outrage by the loss of his life.

The blacks turn butterflies and insects to profitable account. I once met a Mege swallowing a number of the latter, in order to cure a cold on the chest. The *termes mordax* swarm the basin of the Makua, and the damage caused to plants and dwellings is immense.

The destruction of these insects can only be effected by killing the queen of a nest. But as the insects, when winged, are a considerable article of food, no attempts are made at their destruction. They are only searched for within the borders of inhabited localities, and not always there.

The termites are called *macacali* by the Mambettu and *ambali* by the Sandeh, and when they are in the perfect state, *anzi* and *agi*. There are five varieties of the

species, which the natives distinguish after the season, and the time when, being winged, they abandon their nest. The most appreciated for abundance of fat and flavour are :—



TERMITE.

Ne sobbu,* or *bambali*, large insects, which appear about 7 P.M., scattered, proceed in swarms about 2 A.M.

Ne kinda, or *awaia*, which appear at sunset.

Gnognù, or *eli*, which belong to the king, because of their great rarity. These are not seen fluttering before dusk.

Njaba, or *anjaba*, of a small size, which appear during rain.

Ne popo, or *a popo*, larger than the above, that also appear when it rains.

The two first varieties are caught by means of fires and prepared holes. As soon as their extremely delicate wings feel the heat, they are unable to fly, and drop down on the ground, still alive, but helpless. With regard to the capture of the *njaba*, a layer of leaves is placed on the sides of the hill, in which the insect hides. It is said to come out on hearing the clashing together of two pieces of wood. The last sort is compelled to come out by several persons stamping upon the ground.

The search is accompanied by a song, modulated into a passionate and rhythmical tune, *Anyekù me kotù*, *anyekù me kotù* ("Come out in numbers like rain-drops").



WINGED TERMITE.

* The first name is given by the Mambettu, the second by the Sandeh.

CHAPTER X.

IN KING AZANGA'S COUNTRY.

On the banks of the Bomokandi—*Azanga ne caropo*—Wild boars—Tomb of a warrior—Violation of tombs—The king's tombs—Funeral rites—Curious tomb of Mbruo—Olopo, Azanga's residence—Six human skulls—Azanga, Munza's brother—Court coronation—Sneezing—Grey parrots—Cheap pipes—The king smokes—The evil-eye—"By Azanga's life, he is dead!"—Sentences upon criminals—Sentences against animals—"Is there a snail at Khatoum?"—Royal table—Several kinds of bananas—The *Bidongo*—Beer made with banana juice—The king's lance—Struck by lightning—The chimpanzee—Its abode—It does not forget offences—It is cunning and thievish—The *mabolo*—Pantomime—The king's favourite—Azanga's mistrust and suspicion—Vexations—Night—A gunshot—Never!—Prayers and threats—Absolute refusal—Azanga becomes reasonable—At Tangasi.

"REST here—*Azanga ne conzo* (by the feet of Azanga) We must wait here for the boat to ferry us over the river," said the guide sent by the king of the Mege to conduct me to him.

October 15, 1881.—We had reached the banks of the Bomokandi.

The river, majestic from the volume of its waters and the solemn slowness of its current, was darkly overshadowed by the trees of the silent forest, whose boughs bending gracefully over it protect it from the burning rays of the sun. The land upon the left bank clearly outlined the continuous descent of the hills, clothed in a uniform mantle of dark woods, which extended to the horizon. The water, reddened by the recent rains, which had not long ceased, was fresh and good; the surrounding country, by the richness of its flowers, showed that autumn was near. Everything

is painted in splendid hues in this magic land, which awaits only the guiding hand of energy and skill.

"And would it not be possible," I asked, breaking a long silence, "to pass the day here?"

"If you wish it. We could seek shelter at night at the house of the guardian of the river, *Azanga ne coropo* (by the neck of Azanga) a few steps up the hill."

The rivalry of race between this people and the Niapu, who inhabit the right shore of the river, is always ready to break forth into open war, in spite of the cordial friendship that unites the two princes, Azanga and Yangara, and requires a vigorous watch on the confines of the State.

The Niapu, though not numerous, are powerful and insolent, and owing to the protection bestowed upon them by the Donagla, are always ready for raids.

We entered the forest by difficult and grassy paths, made intricate by liannes.

"Why is not this road made passable? It would give very little trouble," I said.

"*Ne nguma Azangande* (by Azanga's shield), our enemies might then easily surprise us."

Frightened by the sound of our voices and the unusual noise, an animal fled past us. It was a *peso* (a red boar).

"Is there not a species of black boar in the country?" I asked.

"We have three different species of wild boar in our woods. The *nego* is red, has a small body and is not ferocious, but its flesh has but little flavour; the *peso*, one of the kind we have just now seen, has dark hair, is larger than the *nego*, and more ferocious; it is not afraid of measuring its strength with the leopard. We have also in smaller numbers the *mokolù*, which is larger than the two first-named animals, with a skin

resembling that of the buffalo sparsely covered with bristles."

Issuing from the wild and tangled forest, we found ourselves at last in a wide plain, covered with high, prickly grass, just turning yellow; on a little rising ground at a few hundred yards from the path, we perceived a hut.

"Who lives in that dwelling?" I asked.

"It is not a dwelling, it is a *mboco* built over the tomb of a warrior killed in the last war."

"With whom did Azanga last go to war?" I inquired.

"With the son of Ntikima. We put him to flight, *ne nguma Azangande*."

"Why is this tomb so far away from the inhabited country?"

"It is our custom to bury heroes on the spot where they fell, and we honour them with the *mboco*. From time to time relations and friends of the deceased go to clean the tomb and fill those baskets that you see hanging there, with food and jugs of water. The dead man sees with pleasure the attentions of his beloved friends."

"Is such honour paid to all who die on the field of battle?" I asked.

"Oh, no, only to people of distinction; the others are buried without any display," and here he hesitated.

It was evident he would not tell me that the great majority of the fallen serve to feed the survivors.

"And is there no other record placed on the tomb of your dead heroes?"

"Yes, just above where the head of the buried man is supposed to rest, we generally place an iron ring or pickaxe."

"For what reason?" I inquired.

"It is a family memento, that must remain with him from the moment that he leaves his people."

"And if the king died, where would he be buried?"

"Close by a stream, and a house with an enclosure is erected on the spot."

It is the traditional custom of the Mambettu to honour the tomb of their dead king by sacrificing on it human victims selected from the chiefs of the kingdom; persons of less importance are honoured, after their death, by the sacrifice of animals. Cries, tears, and shrieks are indispensable at the funeral ceremony, and, for a long time, the *necco* roars with a mournful voice, which is deafening.

For several days, the mourners manifest their grief, in a circle round the grave, by gestures, moving their hands and feet regularly, and chanting a monotonous tune, accompanied, or rather interrupted from time to time, by the sad sound of a drum; the imbibing of copious draughts of beer frequently interrupts the ceremony. Tombs are not very elegant here, nor are they objects of much care, on account of the frequent violation of them by amateurs of anthropophagy.

The curious burial that Mbruo, chief of the Abarambo (the unfortunate dispenser of rain and fine weather), reserved to himself, now recurs to my mind. He selected for his tomb an old tree at a little distance from his residence, being possessed by the idea that it was indecorous for a prince to be placed in contact with the earth, or worse still to lie under it; and he gave orders that, when he was dead, the upper part of the tree was to be hollowed out lengthwise, and his body placed inside it in an upright position, with his head towards the sky; his dutiful son, when his father passed to eternity, in 1883, scrupulously executed his last injunctions.

After passing through groves of banana trees, border-



BURIAL HONOURS OF THE NAMBETU

ing the fields of maize and manioc, along groups of huts, saluted by the barking of dogs and the timid looks of the natives, we reached, on the morning of the fourth day after our departure from Tangasi, the banks of a small river, the Tago, from whence we could see the vast residence of King Azanga.

Hung at the gate of Olopo were six human skulls, still covered with pieces of flesh and tufts of hair.

"Whose were those heads?" I asked.

"They are those of our enemies, the Sandeh, whom Kauna led against us a short time ago."

"Were they killed in war?" I inquired.

"By Azanga's shield, no; they were prisoners, who, upon our return, were immolated, to celebrate our victory."

"And were any of your tribe prisoners of the enemy?" I asked.

"Oh yes."

"Why did you not exchange them for your friends then?"

"We do not make an exchange of prisoners, except in the case of persons of rank; an exchange of common soldiers is never made."

I was invited to take a seat in the hut, which is used for solemn receptions.

Azanga kept me waiting a long while; he sent word after a time that he was dressing, in order to receive me properly. I hoped that the superstitious practices in which I felt sure he was occupied would have a favourable result for me.

The great bugle resounded. General silence. A tall, robust, and good-looking man, followed by a crowd of warriors and women, advanced towards me, bending his knees, and moving his hips in a peculiar manner.

"*Hee! Hee! Azanga momba*" (the King is beautiful)

was shouted by all present. Drums and trumpets sounded; he approached me, shook hands, and both of us sat down. He was delighted at my visit, said he would take care of me, and after a few more words withdrew, saluted by the respectful crowd.

At the Court of Azanga, the traditions of the family of the Eru are strictly observed. When the King goes out, or returns home, he is saluted by the blast of trumpets and by all the bystanders, who say, "*Azanga mon goru*" (Good morning, Azanga). At nightfall, the trumpet announces with a prolonged blast, that the King has retired to his chamber, and "*Ne kinia nombro obutu*" (The King goes to his great house) is repeated from house to house and village to village.

When the King sneezes or coughs, the prescribed formula is, "*Ne kinia chika*" (health to the King). Such is the etiquette, that he who dared to sneeze, cough, or expectorate in the King's presence would be guilty of *lèse majesté*, and death would be the penalty of the crime.

In case of any such need, one has to withdraw from the royal presence. The dread and respect for the monarch's person is faithfully manifested by the general habit of his subjects, who, in every discourse, continually appeal to the sacred name of Azanga.

The royal seat of Olopo is a vast zereba, divided into several compartments. Besides the King's apartments, there are dwellings for his mother, his wives and his children. Special buildings are occupied by His Majesty's armed guards. In these dwellings the prescribed ornament is the grey parrot, and great numbers of these birds crowd the courtyards, like pigeons, and perch on the small trees. When taken from their nests, they are carefully reared, and taught to pronounce some words, but, unfortunately, rather vulgar ones. They

are considered the most elegant and highly valued of gifts.

Chimpanzees are the most valued amongst the large number of monkeys, squirrels, and fowls.

Small plantations of tobacco and gardenias enliven and freshen the little gardens surrounding the buildings.

The luxury and pleasure of smoking is widely spread amongst the black population, and we may even say that women indulge in the habit more than men. Various are the shapes of pipes, and the materials of which they are made; iron pipes and wooden ones, large, small, rough, and polished, &c. The most elegant of them are to be found in Unyoro; and in Uganda Mambettu people call tobacco *lobo*, whilst *muququo* is the name by which they distinguish the instrument used for smoking. It is made with the central fibres of a banana leaf, at one end of which is introduced a piece of leaf folded into the shape of the bowl.

When smoking they generally sit in a circle, draw at the pipe only twice, and then pass it on to the person sitting next. It is with great pomp that the king commences smoking. The long pipe, which is always used new, is carefully prepared and lighted by a special officer. Bowing low, this functionary advances towards his Sovereign, and, bending his right knee to the ground, presents the pipe to the king.

Trumpets are sounded, and drums beaten. The bystanders fill the air with *Azanga amombe!* *Azanga amombe!* while a cloud of smoke issues from the royal mouth, and surrounds the august visage with an aureole. When the king wishes to give a mark of his favour to some person of importance, he presents the just lighted pipe to him, and the recipient, proud of the honour, gravely draws it. Gall nuts are always chewed after smoking. This fine red fruit has a pleasant,

bitterish taste, and promotes salivation. Natives attribute special medical qualities to it.

One day, whilst I was quietly writing notes in my hut, my attention was attracted by the shouts of a raving crowd, which broke the usual quietude of the village. A man, whose hands were tightly bound with cords, was being pushed and violently knocked about. The unfortunate fellow, with an agonised face, trembling in every limb, had almost given himself up to despair.

"Who is that man?" I asked of one of the crowd, "and what crime has he committed?"

"He is a sorcerer, and they want him to free his victim from the spell which he has cast on him," was the reply.

"What is this spell?"

"From pure malice, he has caused one of our friends to become very ill, and we are all grieved about it. The poor fellow is at death's door, and unless this villain takes the spell off him quickly, he will surely die."

"How can he take it off?" I inquired.

"Listen to me and I will explain the thing to you. They are now taking him to the sick man's dwelling, and he will be put under guard in a neighbouring hut, and delicacies, beer, tobacco, and everything he can wish for will be supplied to him. The fear of the consequences which may arise, and the comforts he enjoys, will persuade him to cease his infamous revenge. Generally a sorcerer is induced to do so; and when the sick man recovers he is richly rewarded and escorted to his house with singing and music."

"What if the sick man should die?" I asked.

"By Azanga's life, he would be brought before the king's tribunal, who, after having consulted the oracles, would pronounce sentence of death upon him."

Justice is severe and rigorous here; sometimes foolish and cruel. A woman, weary of long-continued service, left her master's house, and went to stay with some friends. Brought to justice, she was for this crime sentenced to death and deprived of burial. The great officials of the Court that day enjoyed a splendid banquet, and I was horror-struck by the sight of a roasted leg of the woman.



KING AZANGA.

The love that the Niapu people have for dogs induced a poor man to steal a beautiful one. He was arrested and brought to justice, and, after many consultations with the *mapingo*, was sentenced, either to become the plaintiff's slave, or to atone for the offence, by giving him an indemnity of two dogs. As he had no means of buying the two animals, on account of the

high price charged for them, he was obliged to give up his freedom.

Animals are also subject to punishment. A goat was chased and persecuted by a dog, and in the fight for self-defence the latter received a thrust from the goat's horn. The poor dog, which was the valuable property of a powerful man, died shortly after. This serious matter was much discussed and commented upon, and finally referred to the king for judgment.

The poor goat was sentenced to be slaughtered before its victim's corpse, its flesh was served to the Mambettu, and that of the dog to the Moge.

One day the king said to me, "Does the sun shine at Khartoum?"

"Certainly it does," I replied.

"That cannot be; it must be another sun," said he.

"Why should it be so?" I inquired.

"Because this is the sun of my *ahul pele*. You inhabit another world."

"As you will; but the sun is so large and is so situated that it can shine both over your country and mine."

"I cannot believe you. My kingdom is very large, and its confines are far apart, and beyond my realm there are others as extensive, so that I cannot believe that I am mistaken in my opinion."

"Be it as you will," I said; "but I advise you not to interfere with the prerogatives of the sun, as it might take offence and punish you."

He became silent, and looked at me with eyes wide open. I burst out laughing, and he followed my example, but his mirth was rather forced, and the conversation was turned to other subjects.

The royal table is supplied with the flesh of the gazelle, antelope, and monkey, but the Court women

are obliged to eat that of large animals, such as elephants and buffaloes. The flesh of the chimpanzee has no rival for its delicacy of flavour. Azanga told me one day when I inquired about its taste, "It is as good as human flesh." Some time afterwards, Nganzi, in the Sandeh country, told me that monkey flesh "tasted very much like human." One day when I was with the king he offered me a dozen mice that had just been killed, but I declined the kind offer with thanks, and my refusal met with an ironical shake of the king's head, indicating his pity for my bad taste. He distributed the rejected mice amongst the eager women who were standing around him. When the king has his meals he is hidden from view, a custom common to many African tribes, and the food left from his table is thrown into a pit dug for the purpose.

The greater part of the population are fed on the products of the soil. Immense fields of manioc and sweet potatoes, and extensive groves of banana trees are to be met with at every step close to the villages. In war time, all hands being engaged in fighting, the cultivation of Indian millet, *telabun*, and maize is abandoned, and the little leisure they have to give is bestowed on the culture of banana trees, which do not require much attention, and, being so abundant, easily supply any want of food. I have counted six varieties of banana* trees, differing in the size, colour, and flavour of their fruit. *Ne bira* is a fruit, the peel of which is green when ripe, and it cannot be kept; *mbipi*, called *biqui* by the Sandeh, is a large, long, and yellowish fruit, and each cluster contains not more than from ten to thirteen fruits; *gondo* is yellow when ripe, and its branches are long and rich; *androbugo* does

* Banana trees are called *majombo* by the Mambettu, and *bò* by the Sandeh, and the fruit *bugo* and *bò* respectively.

not ripen perfectly; *mansu* has small fruit of a delicious flavour. The *cumba-cumba*, the fruits of which have a sweet flavour, are larger at the top of the bunch, and smaller towards the point. The *maishie* grows on a tree with wine-coloured leaves, like the peel of the fruit. The *ghinda* has large fruit, short and thick, of a bright yellow colour.

A kind of beer made from fermented banana juice is drunk. The natives consider bananas rather a vegetable than a fruit.

Ripe fruit is left for women and children, as it is thought disgraceful for a man to eat it when it is mature.

Bananas, when ripe, are subjected to the following process, in order to make them into *bidongo* or dried bananas.

After having peeled the bananas, they are exposed to the rays of the sun during the day, and at night to the heat of a fire till they are cooked. They then acquire the colour of ground coffee, and are soft, sweet, and delightfully flavoured.

Among these people bananas, prepared as we have just described, and dipped in red palm oil, are highly appreciated, and considered a great delicacy.

For the despatch of State affairs, the king avails himself of special messengers to the subordinate chiefs, or more often of confidants, when the business requires secrecy and discretion. The envoy is then provided with a lance, which he fixes into the ground before the person to whom the message is to be delivered. The presentation of this emblem is greeted with cheers, and the messenger is the recipient of great attentions, and is blindly obeyed.

1881.—On November 10, at ten o'clock at night, a certain Yangari, one of the king's confidants, was

struck by lightning in his own hut. In a few days he recovered the use of his right arm, which had been paralysed by the shock. I had the opportunity of observing several cases of the kind, and I venture to mention a few which now recur to my mind.

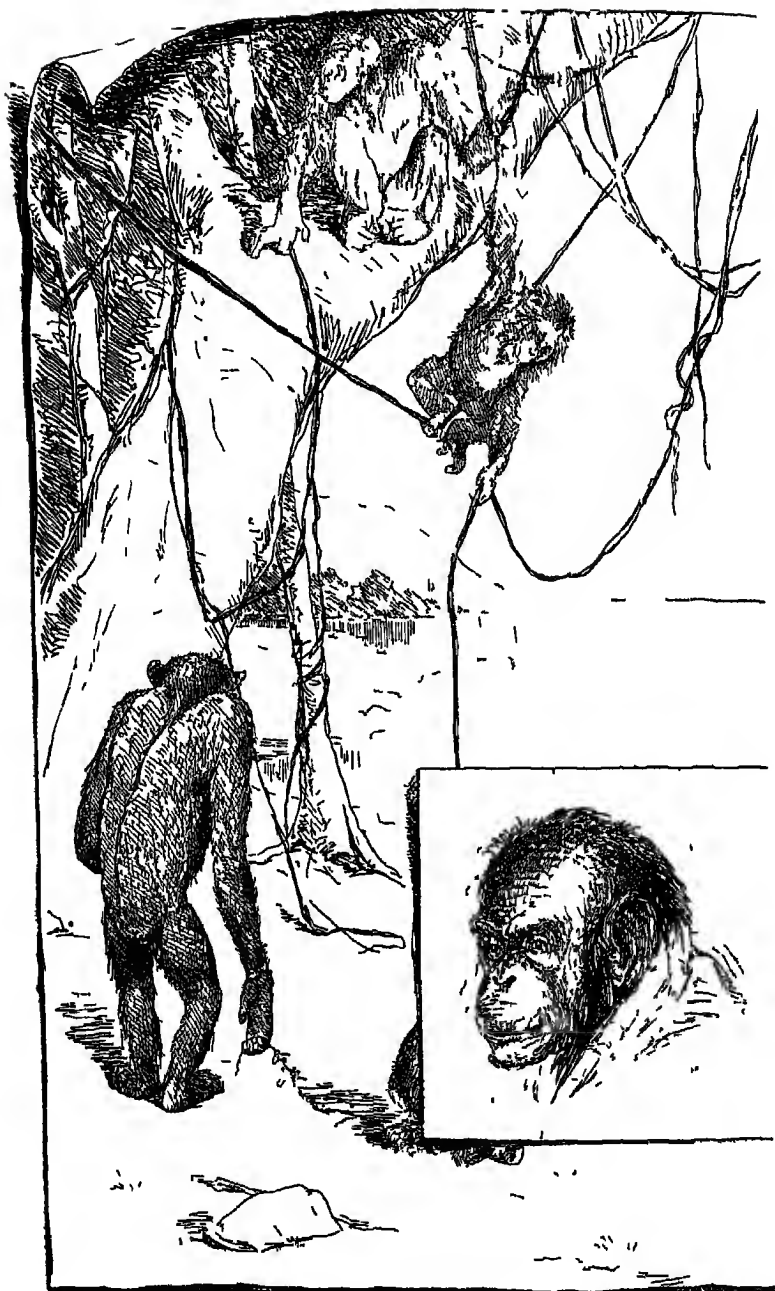
On the 17th of March 1883, at Wandy Makraka, at 10 A.M., the flagstaff was shivered by lightning, and a soldier was struck to the ground, in consequence of which he felt a pain in his head for about three days. On June 5, 1885, at 3 P.M., at Muggi, a thunderbolt set fire to a hut and knocked three women to a distance of twenty paces, without doing them the least harm.

In King Kabba-Rega's palace at Juaya, one of his favourite women was killed by lightning on the afternoon of July 20, 1886. In the same year, Sept. 17, at 5 P.M., a man belonging to the suite of Mabuzi (the envoy to Uganda to treat of the conditions of peace with King Kabba-Rega) succumbed to the effects of a shock after two days of dreadful suffering.

The chimpanzee (*Anthropithecus troglodytes*) is called *nozo* by the Mambettu people, and is known amongst the Sandeh under the name of *manzuruma*.

A legend of the Mambettu says that this animal was once a man. Being tired of continual work, he thought it would be better to forsake human society and retire into the forests with his own family, where they might live on fruits only. Little by little his intelligence departed from him, and he built himself a house at the top of the tall trees. When it rains, the legend says, he gets on the roof of his hut, not under it, as he firmly believes that it rains upwards from the earth to the sky. The noise made by rain falling on the ground induces him to suppose that this is the case.

He resigns himself to live with men, and imitates



THE CHIMPANZEE

their actions. He can cook meat and ground nuts (*arachis*), and peels sugar-cane.

From its early days the chimpanzee is very strong and robust, and I have been told that in defence of its young it even dares to confront the leopard; and that when assailed by men (I am still relating hearsay) it catches the spears hurled upon it, and with a steady hand throws them back at the assailants. Driven away by the persecution of men, these monkeys often immigrate.

At the Bomokandi, near the village of Bauli, a colony of these animals once made their appearance, and great was the alarm amongst the inhabitants at the efforts the chimpanzees made to catch the women who went to fetch water. Even when brought up in captivity, it savagely remembers offences.

I was told by Bangué, a Sandeh chief, that an old chimpanzee, in order to avenge itself of the many vexations inflicted upon it by a negro, could think of no better plan than carrying off his little boy, whom he dragged to the top of a tree; but ashamed of its evil deed, it hid in the thick of the forest, and never came out of it again.

At Makraka, I saw a chimpanzee which, having succeeded in getting close to a man who had been in the habit of throwing stones and hurting it, caught hold of one of his legs, and quickly dashing him to the ground, jumped on him, and bit him in several parts of his face. Such was the rage of the irritated animal that the people who hastened to the man's aid were scarcely able to rescue him from the ferocious creature's power. Cunning and thievish, it always seizes the right moment for accomplishing its misdeeds.

At the station on the Gadda, one of these animals, profiting by the opportunity afforded by the momentary

absence of a soldier's wife, ran away with a bowl, in which she was cooking some fish. That night it returned with the empty bowl, and placed it in the doorway of the dwelling.

The way in which the Mambettu greet one another is cordial.

"*N'gassege*" (I salute thee), says one; and the other answers with a long-continued sound of *ee . . ee . . ee*; whilst they repeatedly shake hands, touching only the fingers, and making them crack each time.

On entering a house they give the above salutation, but they take leave of their host by saying simply, "*mado maqua*" (I am going).

At last the day arrived on which the king, faithful to his promise, was to make his appearance at the *mabolo* (great dance).

In the large hall, lighted by torches made with resin, the royal family, the high dignitaries of the Court, the warriors, and a great number of women were assembled. On one side of the room were drummers, horns, &c. All seemed eagerly expecting the great event. The females were smoking their long pipes, which they passed on to one another; the men were conversing in small groups, awaiting the unusual spectacle. The bugle announced the arrival of the royal dancer, and unanimous shouts, loud and long, filled the air—" *Azanga amombe! Azanga amombe!*" (how beautiful the king is!) The king's attire was indeed most elegant. A leopard skin, tails of feline animals, rings and necklaces, shining bangles, and a most becoming headgear of monkey's fur, a *nebi* skin hanging at his belt, were conspicuous parts of his dress. He began to dance, and the musicians commenced playing; somersaults, gambols, raising the leg in the air, and pirouettes, followed all so quickly and with such increasing speed that it

made one giddy. The spectators, in transports of delight, with their cheers and applauses overpowered the hoarse roar of the orchestra; then the king rested.

After a short interval the royal dancer started again with great impetuosity. He pretended to pursue a charming girl; he hid himself, then ran and leaped; the whole concluding with a giddy whirl; fresh cheers and loud applause saluting the end of the pantomime.

The king having withdrawn to his private rooms, the men scattered themselves, while the women stared jealously at the favourite lady of the hour—the one on whom during the evening the king bestowed his attentions, asking her at intervals to dance with him, and making contortions before her.

Azanga's kindness and courtesy to me came to a premature end. His behaviour underwent a great change from the time he heard of the arrival of fresh soldiers at the station amongst the Abarambo as a reinforcement to fight Mambanga's people; this made the king mistrustful and suspicious. He refused to give the promised guides who were to take me for a trip into the interior of his kingdom, and he also would not grant me permission to return.

Having been met with an absolute refusal to give up my arms to him, when he requested me to do so, he changed his tactics, and in a few days robbed me of everything I had brought with me, with the most insolent *sang froid* and the greatest impertinence.

When I was thus absolutely helpless, the natives took part in the vexations inflicted by their monarch, and tried, with arms in their hands, to break into my house in the silence of the night. In broad daylight, even, I was attacked on the road by a young fellow whom, with the assistance of one of my servants, I succeeded in disarming of the knife he was brandishing. At last they

had the audacity to carry off a little boy from my house, whom I recovered by force, after a struggle with four Mege rascals who were the perpetrators of the outrage.

For several days I had neither heard from nor seen the king, but one morning one of his "confidants" came to ask me to the *mabolo* which was to take place in the evening. Excusing myself, however, on account of indisposition, I declined the invitation, but accepted it for my people.

It was about midnight; the sky was cloudy and dark; I was all alone, at a few yards from my hut, when a shower of stones fell close to me. Surprised at such a novelty, I rose and walked in the direction of the place from which the missiles had proceeded. I had only moved a few paces, when a stone struck me right on my breast. As quick as lightning, I rushed back, took a gun, and fired it—aiming at the place where my assailants stood, protected by the darkness. All was quiet again, and from that day the Mege took a path at a distance from my hut when they were going to the royal dwelling. The king never mentioned this incident, but upon my again asking for permission to return, he answered with an emphatic "*Never.*"

1881.—On December 7, at about noon, having ascertained that the king and his people after heavy drinking had fallen asleep, I went through the long grass, bushes, and uninhabited land, accompanied by a faithful boy, to the house of the king's brother, Kabrafa.

He had always treated me with great deference, and several times had been grieved at his brother's behaviour.

I told him my intention of not returning to Olopo, and he promised to assist me, and advised me to keep up my spirits.

During the night messengers arrived from Azanga, and first by prayers, and then by threats, tried to compel me to return. I absolutely refused.

On the third day after my escape, early in the morning, Azanga made his appearance at his brother's house, inquiring after me; he was accompanied by the great men of Mambettu.

He had come to wish me farewell, and had brought rich presents—viz., lances, arrows, big ivory hair-pins, shields, parrots, and goats.

The king had become reasonable. Mind had conquered instinct.

I left for Tangasi, where I arrived on December 20, 1881, accompanied throughout the journey by faithful guides.

CHAPTER XI.

THROUGH THE ABARAMBO COUNTRY.

Central Africa, its natural features and inhabitants—Warrior and hunter—Sense of beauty—Lovers of independence—Kindness—Cordial relationship—Bauli a fugitive—A few words about Albinoism—Funeral music—Revenge in sight—A murderer's hand—Indifference to fear—Polemi and its king—The Mambaga, Zungli, and Mapulior mountains—Alabama and Nzaba—Abundance of animals—A hurricane—A stormy night—The huts of the Abarambo—Small wooden statues—Fight with a monkey—*l'oguo* flesh is as good as human—A royal musician—The *queniba*—*Mi shungo iole dete*—Headache—Ferrying over the Bemokandi—The river Manubuna—Bakangoi—Produce of his kingdom—Five hundred women—The king's wardrobe—Savage justice—Love for women—Amazons—The king's refusal to allow me to go to Ababua—A chimpanzee.

NATURE in its first freshness—men primitive in their habits! Ancient forests; a mass of entangled vegetation; copious and unchecked waters; a rugged soil to cultivate; dangerous wild beasts; a uniform succession of natural phenomena; and, lastly, man lost amongst all this wealth, possessing only instincts, and in continual strife with all around him, especially with his fellow-men. Such is the black inhabitant of Central Africa. A hunter and a warrior, thoughtless of the morrow, averse to cultivating the soil, with limited desires and few wants—the story of his life contains only strife and reciprocal destruction; wars increase the causes of hatred between the tribes, and that strife, which was at first only a traditional feud, becomes ever more fierce and implacable.

Affection for their children during their infancy, and the respect of adults for their fathers and aged people, are general.

Intellectual development is precocious and well



GENUINE AFRICAN SCENERY (THE EUPHORBIA AND ACACIA).

marked, but it soon degenerates, and the intelligence of the natives becomes very limited.

They have a vivid imagination, and their vivacity is so extreme that it approaches folly ; among their daily occupations are, singing to a mandoline accompaniment, dancing, and getting intoxicated.

They honour even death with dancing. Novelty attracts them ; their curiosity for the unknown is intense and eager. Admiration for beauty is deeply felt by them and enthusiastically demonstrated.

A negro, having seen a bird fall, wounded by my gun, believed that the weapon was a magazine of birds, and insisted upon looking down the barrel to solve the enigma.

Astonished, and at first thoughtful, he afterwards burst into noisy laughter. The reflective power of a looking-glass astonishes them, and causes them to meditate, perplexing them a great deal ; the possession of a bottle is the cause of great pride. Naturally diffident and undecided, their arguments are mere cavilling ; they adopt an opinion more from inability to confute it than from conviction. They are fond of freedom and jealous of their independence, and if obliged to choose a side between two parties, they study and watch, and finally make friends with the stronger.

The Shooli were watching from a height a battle between Baker's soldiers and some hordes of ivory merchants. " If the first named are likely to conquer," said they, " we will join them and ensure their victory, then we shall share with them the beautiful beads of the Donagla. If, on the other hand, they appear likely to be beaten, we will assist the merchants, as an alliance with them would give us a good share of their booty." This is a faithful representation of their sentiments.

Great was the hatred inspired by the Egyptian occupation. Supreme power was in the hands of the invaders ; the authority of the native chiefs depressed and

derided; internal quarrels were subject to the capricious judgment of foreigners—all these facts constituted a long-continued offence, that led to disastrous and irreparable consequences. The difference of colour, also, that was too often scorned, added to their innate jealousy, fired their revengeful spirits, and they rushed into a war to avenge real offences and combat imaginary evils.

Unaware of the dangers of such a fatal alliance, they joined the Mahdi without pausing to consider the consequences of their act. Strong, brave, impressionable, and jealous of their independence, it is only by the intercourse of traffic, kindness, and courtesy that we can open a way for their civilisation. The abuse of power would only lead to a war of extermination.

April 18, 1882.—On the confines of the territory of Yangara, bounded by the river Quali, between the marshes of Jima and Neklima, in the valley of Bomo-kandi, I met Bauli, the fugitive prince of the country, who had abandoned his capital, compelled to forsake it by the continual persecution of the Donagla. His father, Mangé, had fallen by the sword of Nessugo, an ally of the slave traders. Thus he paid for the murder of Balanga, the unfortunate son of Munza, to whom he had given hopes of an alliance that led to the ruin of his State. Without any fixed abode, and followed by a few Sandeh, he was wandering through his own territories, vainly endeavouring to incite his people to revenge. Most of them, being afraid of the uncertainty of the present, and dreading still more a future tyranny, preferred crossing the river and placing themselves under the protection of Kanna. A clear idea of the mournful and desolate condition of the country was given by the sight of burnt villages, forsaken fields, and frightened and suspicious natives wander-

ing in the forests with arms ready for use. There was neither industry nor agriculture in the land.

Bauli had a son who was an Albino. I had several opportunities, during my excursions, of observing cases of this phenomenon.

Amongst the Mege I saw an Albino of mature age; an infant among the Nganzi; a child of Bakangoi; and a son of Kanna. The greater part of the Albinos I met with were among the Sandeh.

Albino is a word of Portuguese origin. The Albinos have a very white skin, with very fine glossy white hair, and a beard of the same colour. The iris and the pupil of the eye are both of a pale pink hue.

When they look at any object they contract their eyes, as if they were gazing at the sun; in darkness and at night their sight is better. They are to be found in every country, and among all races, but it appears they are most numerous among the blacks.

Albinoism, according to medical men, is caused by a deficiency of pigment in the deep under-strata of the skin and in the iris of the eye, but the true cause of this phenomenon is still a mystery. It is generally hereditary, but sometimes also sporadic.

Animals, such as rabbits, mice, crows, and pigeons, are often afflicted with it.

The famous white elephants worshipped in Burmah are Albinos, when their appearance is not caused by a kind of leprosy that makes their skin partially white. In cases of perfect Albinoism the skin is colourless.

I was approaching Bondimano when the sound of drums reached my ears and made me think that I was about to see one of those famous dances where drinking is so freely indulged in. It was Prince Zebo, one of Ntikima's sons, who was conducting an African orchestra. When he caught sight of me,

he stared but did not interrupt his performance. In a short time he rose, and I could then see that he was tall, with well-proportioned limbs. His countenance had a resolute expression of something more than boldness: it was ferocity. His face was blackened with charcoal dust, and he was wearing a torn garment made of bark fibres, which covered him from his waist downwards. He had no ornament either on his wrists or round his neck.

"I have kept you waiting," he said.

"It does not matter in the least," I replied.

"I could not help it. It is a sad duty that I must perform at this hour of the day. I am mourning over the death of two unfortunate brothers of mine, killed by the Ababua people."

"What were they doing amongst those people?"

"They went on a raid, according to custom. The expedition was beaten and dispersed, and my two brothers were captured and cut to pieces while wandering in the forests searching for a way of escape."

"Are you certain of their death?" I asked.

"Yes; one of our soldiers was with them on the day of the capture. He was able to escape and return to us; but the day of vengeance is at hand. The rites of mourning ended, I will cause that country to be laid waste; meanwhile my brother Bakangoi has secretly sent some of his friends to kill the known authors of the murder."

A fortnight after I was at Nedupia; Bakangoi had come to pay me a visit, when a negro arrived and presented him with a human hand stuck on a small stick. "All right," said the king, unmoved. It was the hand of one of the murderers.

I mentioned to him, how grieved and anxious to take revenge I had found Zebo. He answered, "Zebo is a

madman; they are dead, and there is an end of it, and it would be folly on our part to challenge the Ababua, for this reason." After a short pause he resumed, "It is true that my faithful friends keep on saying, 'What



THE IMPALED HAND.

are you doing? You lack energy. The Ababua, aided by the Abisanga, have killed your two brothers. Let us go and exterminate them and carry off their women.' But they are wrong. To invade a country with such ferocious inhabitants means certain death and ruin. Do they forget that an Ababua woman has given birth to a leopard?"

Leaving the forest, that from Bondemano grows continually denser as it extends along the shore of the Bomokandi, I passed round the groups of mountains that form the watershed between the rivers Bomokandi and Makua, and taking a northerly direction (leaving the hills of Mambaga, Zungli, and Mapulior on the left), I passed through a country inhabited by the Abarambo, and arrived at Modagua in proximity to the Makua. From thence, turning to the south-west, and then to the west, I reached Polemi, the residence of Nganzi, another of Ntikima's sons. This man is full of energy, proud but brave. He fought against his nephew Bauli and his three brothers, Kanna, Bakangoi, and Mobra. He was struggling

against his Abarambo subjects, who had rebelled; but he was little loved even by the Sandeh, and he was treacherously killed about the end of the year 1882. His adopted son, Ngima, was proclaimed king in his stead. His kingdom comprised the territory between the Makua and the Bomokandi, bounded on the east by the little river Moua, and west by the Mambia.

The eastern region is hilly, and slopes gradually in a south-westerly direction, where it spreads into large plains, extending towards the river Bomokandi.

The principal of these are called, Alabara and Nzaba, and are inhabited by numerous troops of gazelles, buffaloes and elephants.

Chimpanzees, monkeys, and birds of beautiful plumage sport amidst the groves, fields, and hills. The silk tree, resinous plants, India-rubber trees, and the *Palma elais* prosper and abound in the marshy places.

The cultivation of bananas is limited, and the natives feed upon maize, *telabun*, and sweet potatoes in preference.

The season of the rains is very bad and stormy: clouds heralded by violent winds and roaring thunder are always followed by heavy rainfalls. Night storms possess all the horror of the approaching end of the world.

I was sheltered once in a large but shaky hut, whose supports were both old and weak; in the distance I could hear the wind whistling through the branches and leaves of the forest, announcing the coming storm. It was pouring with rain; lightning flashed in all directions, and the thunder was deafening; the roof of my hut began to give way, and the storm fell in all its majesty; together with my boys I caught hold of the posts that supported the roof, and we endeavoured, with all our might and in every possible way, to prevent it from being blown off by the overpowering tempest,

but our efforts were of no avail, it was lifted off, and we were left to the mercy of the storm.

Next morning, the sun rose in all its splendour, whilst we were searching for our poor donkey, which, dragging the post to which it had been tied, was feeding quietly at more than two hours' journey from the village.

The huts of the Abarambo, detached from one another, or standing two by two, but seldom grouped together in numbers, are scattered over the sides of the hills or hidden in the long grass of the valleys; having rather the appearance of improvised huts for temporary shelter than of permanent dwellings. They consist of a conical roof built on the ground and covered by grass; inside them are a few stools and a bedstead, formed of four rough posts stuck into the ground, upon which some sticks are laid longitudinally and across; the mattress is represented by a few handfuls of dry grass.

Similar to their beds are the ornaments of the dwellings: arrows of various shapes, Mambettu and Sandeh shields, a few earthenware pots of different sizes, but uniformly rough. A special industry gives an idea of their talent—the art of making pretty little statues by wood-carving is theirs, and in this they excel all the other tribes. The handles of their mandolines, the lids of their bark boxes, the girdles which they use for dress, are all ornamented with carvings of human heads and small figures, in which a certain regularity of design is united to clever and intelligent workmanship.

At sunrise, on the third day after my arrival, shouts of war resounded through the village, the hurry of armed men, and women running about shrieking and uttering broken words, all pointing towards the valley; a large dog-headed ape, the terror of the poor husband-



NEGRO MUSICIANS.

men, had been discovered in a maize-field close by. Hundreds of arrows were aimed at it, it was struck by lances, and the poor animal having at last been killed was triumphantly borne to the village. The king came and offered it to me.

"What am I to do with it?" I said. "It is quite spoiled by the numerous wounds."

"Eat it; the flesh is very nice."

"Thank you, but we do not eat this kind of animal."

"You are wrong; *voquo* flesh is as good as man's."

I smiled; it was the second time that I had heard a voluntary and explicit confession of the tastes of cannibals.

Nganzi was fond of music; his favourite instrument was the *queniba*, consisting of a certain number of keys, which, being struck with rubber-coated sticks, transmits tones by means of cups of different sizes. A talented artist can play charming melodies upon it.

Among their musical instruments, the Sandeh, as well as the Mambettu, often boast of a sort of mandoline. It generally has five strings, made of the twisted fibres of plants, and fixed at both ends by pegs. The situation of these pegs is the only difference from the guitar of the Mambettu, who call their instrument *dumo*, while the Sandeh call it *condi*.

The remembrance of a charming singer occurs to me, who cheered us with his expressive songs during the cold nights we spent on the banks of the Kibali. He was lamenting his lost beloved one. "I am alone. I have lost thee, oh Kalamassita" (*Mi shungo iole dete; Sanga badi ale Kulamassita*); and nobody in the camp ever dared to interrupt that song.

Youths of noble lineage boast of being famous musicians, and take their mandoline with them everywhere, whether in war or peace. Such is their



SANDEH SLINGER.

ambition of possessing an elegant and artistically shaped instrument, that they do not mind paying any amount for one.

Nganzi and I were chatting one day upon different topics, when the conversation casually turned upon the tassels of the silk tree (*Riodendrum omphracluosum*). I expressed the idea that they might be utilised for stuffing pillows.

"Do not do it," he said, "as it would give you dreadful pains in the head. We have tried it."

On my departure, Nganzi introduced me to two of his most reliable people, who were to accompany me as far as Bakangoi's residence.

After having passed through Nagugo, near the Makua, keeping south-west, we crossed grassy plains, and reached the banks of the Bomokandi.

The river is crossed in boats, which are made from the excavated trunks of trees, and propelled by oars, the blades of which are circular.

The width of the river at the ferry is about 330 feet (100 metres), and the depth is 13 feet. The flow is of medium pace.

At Nekora, the spot where I ferried the river to enter the country of the Mege of Azanga, it was about 260 feet (80 metres) wide.

At Negokolo, situated about three hours' journey from the river Bomokandi, I was received by the old Ndeni, Ntikima's brother, a tall, upright man, with grey hair, and very cordial manners, with a smile always on his face.

"My nephew, Bakangoi, expects a visit from you, I know," he said, "but you must stay one day more with me. Bakangoi cannot be offended at your doing so. He calls me his father, and I think I have a father's rights."

On May 2, 1882, a messenger from Miani's celebrated host was awaiting me by the river Mumbana. He welcomed me in the name of his Sovereign, and presented me, on his Majesty's behalf, with a lance, a splendid piece of Ababuan workmanship.

The king received me kindly, and gave me convenient lodgings during the ten days I stayed with him. He returned my presents by arms and tools of local manufacture.

Bakangoi, the second son of Ntikima, was one of the most powerful of the Sandeh chiefs. He was astute and clever, and the sturdiness of the barbarians was in him accompanied by an imitation of the courteous and kind manners which he had observed in the ivory merchants. He was little liked, and much feared by his subjects.

At the instigation of his mother, and when he was but a youth, he murdered his brother Rufula; but she paid for her insane ambition with her life, for her husband killed her.

Heir to a small territory, he extended his kingdom by conquering his brother Ngandua's dominions.

The population consists chiefly of Sandeh, but there are also many Abarambo and Abisanga. The country is rich in iron ore, ivory, rubber, palm oil, and resinous woods. Among the agricultural products are *telabun*, maize, sesame, ground nuts, honey, &c.

The king has a vast residence, and possesses more than 500 women. He keeps them with him for not more than two years, and afterwards weds them to his favourites. Little girls follow the fate of their mothers, whilst the male children remain with their father.

His favourite wives are not married to others. The daughters, when grown up, are offered in marriage to his own brothers, and other relatives.

Bakangoi almost always wore cloth dresses, bought of the merchants. He had an Arab bed, with rich covers, elegant pillows, lamps, and all sorts of vessels and beads.

One day he proudly showed me the present of beads received from poor Miani.

It is the general opinion among potentates of his rank that the greater number a king kills the stronger



EXECUTION BY STRANGULATION

and more powerful he is ; also that fear, not love, makes subjects obedient and faithful.

In accordance with these ideas, he was severe and even cruel, and death was the punishment he inflicted for the least fault. Adultery and theft were punished by strangulation ; commutation of the sentence was only granted in exceptional cases, and to persons of the upper classes ; never to the people.

A woman belonging to his son Akangoi fled with her lover to the countries of the chief Bangue, who killed the man, and, according to custom, had the right hand cut off the body and sent to Bakangoi, interceding for grace and pardon for the woman.

"If I do not have this woman killed my son will become a servant," he answered, and had her strangled at once.

A boy who was accused of having stolen a little copper was hanged, and the same fate befel a man who had attempted to seduce a peasant woman.

Execution by strangulation is here a most barbarous and horrible punishment. The criminal is tied by the neck to the trunk of a tree, and then his legs are pulled till he breathes his last, in dreadful sufferings.

"If I were certain that they would not take away my women," said the king one day to me, "I should not object to ask the alliance and protection of the Egyptian Government against the Ababua, as my brother Nganzi intends doing."

"Why should they deprive you of your women? The Government is not interested in such things."

"Of course, I do not mean the Government, but their soldiers. People coming from Mambettu-land have been speaking to me about it."

Bakangoi was very fond of the fair sex. After sunset, instead of an escort of warriors, who accompanied him in the daytime, he was followed by a suite of young women, armed with lance and shield. The favourite one had the honour of holding the king's arms when he was resting or sitting down.

I intended to have gone to the Makua through the Ababua and Idio countries, but neither entreaties nor the hope of being given a gun would induce the king to grant me the permission.

"Do you not know that the Ababua are very ferocious?" he said.

"I am perfectly aware of it, but not in the least frightened."

"If that does not frighten you it does me."

"Why should you trouble yourself about what may happen to me?" I asked.

"If you were killed, your friends would make war on me, accusing me of having caused your death."

"But I have arms, and can defend myself," I said.

"That will not suffice: many guns would be required. The Ababua do not allow strangers to visit their country; they would never allow a white man to pass their boundaries!"

"You might give me some guides, and thus enable me to cross their country by secret and unknown ways."

"Yes; their country is small. But do you think that the men I would send with you would follow you?"

"Why not? They would never dare to disobey your orders."

He laughed.

"Oh!" said he, "when they are near me they all obey me; but do you believe that such would be the case at a distance? At the least alarm they would forsake you, and you would lose your way and be killed. In dread of my anger, they would never return to their country. No, no! Do not mention it any more; for I will never allow you to go to that accursed land."

I saw that it was of no avail to insist upon it; and I decided to visit the country of the Sandeh tribes of the East.

Delighted with my decision, the king presented me with a young chimpanzee, a famous thief. It was impossible to avoid admiring the speed with which he ran away with a spike of maize, that he carried without dropping, between his hip and thigh.

CHAPTER XII.

THE SANDEH.

Valley of the Bomokandi—Forests and fields—The Sandeh—Ornaments and wearing apparel—Arms—Men's occupation—Working women—Proofs of respect—*Bia muie*—The Idio tribe—Politics of Ntikima—Theft of a corpse—War—Ntikima's sepulchre—African vestals—Tribal war—The *tumu*—Large and small fowls—The river Poko—Well cultivated fields—Old Zaccala—Attacked by dogs—Sandeh dogs—At Ndubala—Kanna is less ferocious than his brothers—Dead people never return—The wife sacrificed on her husband's tomb—Witchcraft—A king's favourite—My good fortune—The exchange of blood—The European's friend—Kanna's artful politics—The defunct father who watches over the kingdom—Two hundred and fifty gazelles—Good wishes for my journey—Miani's itinerary—Bazinbi and a gun—The "elephant and the mouse"—"The dead man and the moon"—The buffalo trap—The *queniba* (favourite musical instrument of the Sandeh).

THE hydrographic system of the Bomokandi is chiefly fed by the waters that descend from the line of its confluence with the Nepoko. The most important of these rivers are the Nala, Teli, Poko, and Makongo. They have sandy beds, their courses are short, and current perennial and slow. They run towards the north-west, and receive there the streams of water which have their springs on the extensive tableland. The soil is fertile, and crops are not destroyed by termites. In the region on the right hand side of the Teli elephants abound in large numbers, and between the two rivers Teli and Poko large herds of gazelles are to be found, whilst Bakangoi's country is celebrated for its buffaloes.

The oil palm is not abundant in the country, except in the territory between the Makongo and the Bomokandi, where it flourishes.

The forest, which extends over a great part of the country, is majestic from its many and ancient trees. It is broken here and there by table-lands with a thick



A SANDEHI NEGRO.

vegetation of short grass, and by villages surrounded by large and flourishing fields.

The principal crops are maize, *telabun*, a little Indian millet, ground nuts (*arachis*), beans (plentifully), sweet potatoes, manioc, and sesame.

Boats are the means of communication between the banks of the river Bomokandi; at Bondimano, and

at the river Quali, Nekora and Salinde, for the intercourse with the Monfu. This territory is inhabited by the Sandeh, a tribe which is destined to spread



A SANDEH NEGRO.

over all Central Africa, and which is already in possession of a country extending north-north-east from the Nile-Congo watershed to the south of the Makua. Amongst the Mambettu tribe they are called Mavungula.

The Sandeh are mostly of medium height, have a broad forehead, and dark reddish skin. The men wear

small plaits of hair hanging from the top of the head, some of them are tattooed by incisions, often with dots and dashes, stained black with the juice of *Gardenia*. Their dresses cover from their hips down to the knees, and are made of the bark of trees, pressed and beaten out in imitation of the Mambettu, but in a less perfect manner. They adorn their heads by entwining them with herbs or grass, in the shape of a flower pot. Women roll their locks round bunches of false hair and grass, in the form of a crown, which they tie with red bands.

A red net surrounds their forehead, and, falling upon the nape of their neck, waves gracefully on the back.

Girls as well as boys are completely naked ; attached to a rope round their waist the women wear a narrow cloth fastened to a waist-band or cord, at the back of which is a bunch of red or black dyed grass. They all stain their skin with red sawdust and with an oil which they procure from a wild berry. Both sexes wear large pins of ivory, iron, monkey or human bones, stuck in their hair, and iron rings, small chains, and bracelets adorn their necks, arms, and feet. The Sandeh are armed with long knives and spears ; their shields are elliptically shaped, and made of wicker work ; bows and arrows are the arms reserved for servants. They are warriors and hunters of repute, also good-tempered, intelligent, and reasonable ; kindness, hospitality and loquacity being also amongst their distinguishing qualities.

The women have charge of the dwellings as also the cultivation of the fields. The men manufacture nets for the chase, work ivory and iron into long pins, which are often prettily carved ; plait straw hats, hampers, and baskets, &c. They also make beds and stools, but their handiwork is far from attaining the style and neat



NIAM-NIAM NEGROES

workmanship which we find in similar furniture of the Mambettu.

Dead people's flesh and that of men killed in war is a most appreciated dish.

They show great respect to their king and to people of rank. In the presence of their chief they bow and advance towards him, stooping low and bending the knee when they stop. On leaving his presence, still bending, they walk backwards for a certain distance and then draw themselves erect.

At public assemblies the chiefs arrive with their warriors, who, before they take their places, execute martial manoeuvres and sham fights with wonderful speed and accuracy. When the king arrives, those present rise and salute him with shouts of "*Bia muie con*" ("Good morning, king"), whilst the old people in their turn bow and greet him with the words "*Bia mipe cotirò*" ("King, we salute thee"). The same expressions are used when his Majesty sneezes or coughs.

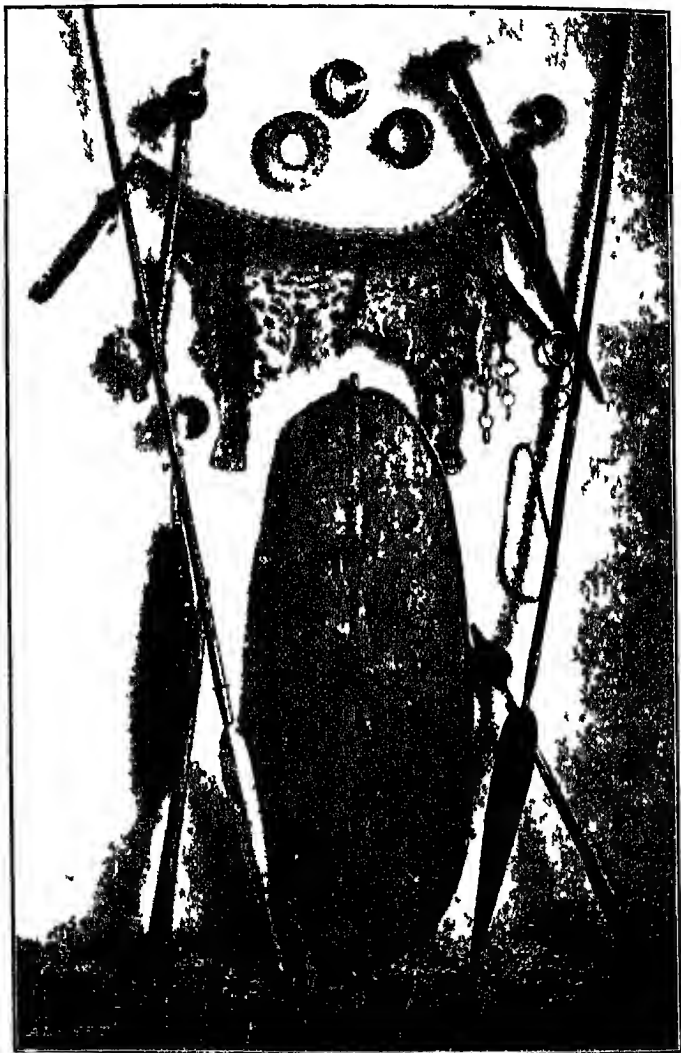
A large number of women sit behind the orator at public assemblies, and occasionally interrupt the speaker with loud cries and prolonged trills.

The origin, time of immigration, and history of this tribe and its kings are well worth relating.

They are a wave of people, thrown up by the periodical immigrations of restless tribes, who, always in motion and thirsting for supremacy and dominion, finally achieved their own destruction.

Eighty years ago the banks of the river Mbili were governed by Avungula, a despotic prince of the Idio people, who were scattered over a vast territory. Ndeni, one of the chief officials of his household, finding it impossible to take revenge on the king for some offence, left the Court and country, and went with a few faithful friends to the Ababua tribe. Fortune did

not smile upon the oxile, and he and his miserable companions were cruelly murdered.



WEAPONS OF THE SINDHI.

Ntikima, then a child, saw with grief the violence

used towards his father, and heard, with anguish, of his miserable end; but he remained silent and dissimulated. When grown up, and endowed with rare energy and great ability, he assembled a small number of brave and steadfast friends; secretly left Avungula's court and marched through the Ababua country fighting, laying the country waste, and breathing fury as he avenged his father's death.

Desolation and slaughter marked his way, and he ceased inflicting vengeance only when he reached his beloved parent's grave.

The fame of his deeds soon reached his native country, and many of the Idio, enthusiastic for the young hero, joined his cause. Well furnished with men and arms, he directed his course eastwards, conquered the Abisanga, Abarambo, Akka, and Mambettu tribes, and was engaged in war for a number of years, thus consolidating the Saudeh dominion in the lands washed by the Makua and Bombokandi. Weary at last of a life of continual warfare and fatigue, and being aged and in delicate health, he settled at Ndubala, in the last years of his life, dividing his kingdom between his elder sons, Kanna, Bakangoi, Mangé, Nganzi, Bangué, Ngandua, Zaccala and Mobra, and constituting his younger ones nobles, under these princes.

Ntikima was tall and well built, with a keen and penetrating eye. He used to dress plainly, and was in the habit of blacking his face and neck with fine charcoal dust. In his own country he was called Kipa, but he chose to be known as Ntikima, the Conqueror. He had numbers of beautiful women at his house, some of whom he had married, whilst others were stolen from the Mambettu, Abarambo, and Abisanga people. He had numerous children, his sons alone amounting to fifty.

In the punishment of crimes, and especially of theft

and rape, he was very severe. He caused Bakangoi's mother to be executed, as we have already related; neither her beauty, nor prayers, nor the warm affection that he bore the unhappy woman could change his determination.

He always endeavoured to be on good terms with Munza and with the chiefs of the tribes adjacent to his kingdom, and even manifested generosity to the ivory merchants.

His death occurred in 1868, and he left his women and wealth to his favourite son, Mangó. His body, together with his clothes, arms, and decorations, was buried in the place where he died, in accordance with his last wishes.

So great was his fame that he was considered a demi-god, rather than a hero, by the neighbouring tribes, and objects that used to belong to him were sought after as talismans. No sooner had the Mege heard of his death than, inspired with religious superstition, they gathered together and stole his corpse and everything that had been interred with it; but Mangé and Kanna, assisted by King Munza, attacked the robbers and, after a horrible carnage, succeeded in recovering some of his remains, which they placed in a wooden urn. Even now these relics are enthusiastically worshipped by the people.

Twenty-five maidens watched over the remains, and fire was continually burning in the hut erected over the grave; at sunrise the floor of the hut was washed with water, and every evening food was placed on the tomb, which next day was distributed amongst the Sandeh tribe. The vestal who broke her vow of chastity or allowed the fire to go out was sentenced to death.

But the germ of discord soon developed between the

brothers. Kanna, Bakangoi, and Bangue were jealous of the predilection which their father had shown for Mangé. Nganzi reproached them for their disrespectful behaviour, but as Mangé was protected by the powerful Munza on account of his good qualities, they had to restrain their anger, conspiring in secret.

The death of Munza, killed by the slave-traders, and of Mangé, murdered by Nessugo, became the signal for a fratricidal war. Nganzi was assailed on the Mambaga and Zungli Mountain, Bakangoi drove Ngandua from his kingdom, whilst Kanna fought his three brothers, Mobra, Bangue, and Zaccala.

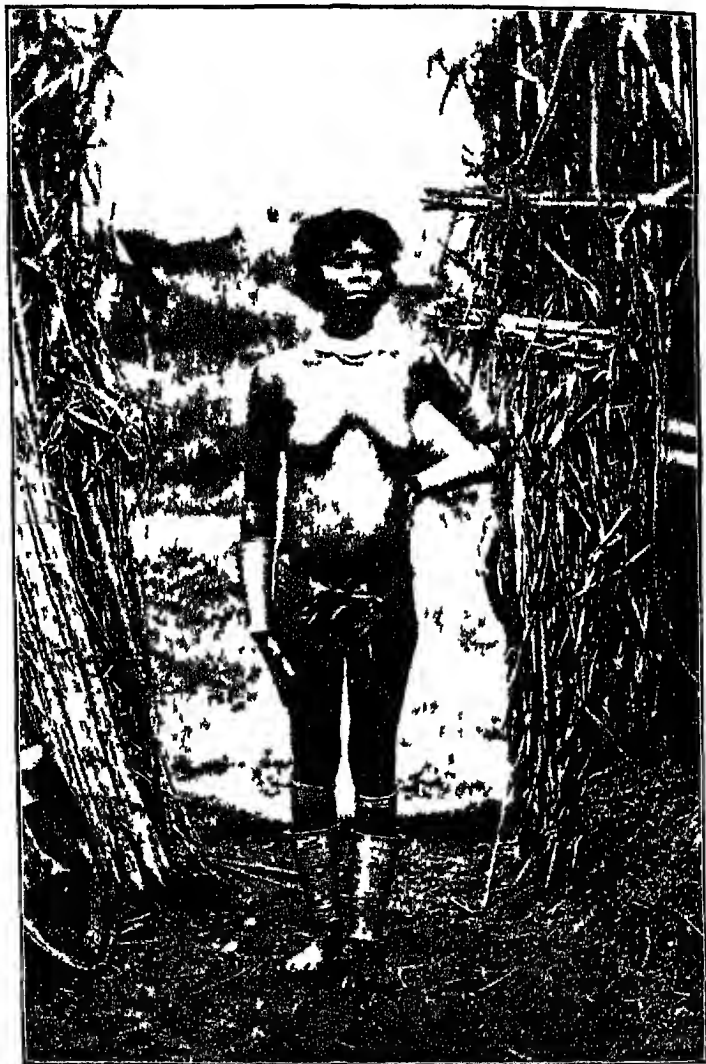
The approach of the wet season was announced from the thickest part of the forest by the cries *anemba ekirè, anemba ekirè* (bring wood, bring wood), proceeding from the *tummu*, the colossal eagle, with its white and black spotted feathers, watching on the highest trees by the banks of rivers, to fall on its incautious victims, mice, monkeys, and gazelles; now hunting, itself hunted the next, destined as it is to adorn the heads of kings.

Towards the end of May, giving up all my pleasant plans, I went eastward, and after having crossed the little river Mambana, an affluent of the Bomokandi, and many other streams, I visited Zumbi, Akangoi's residence.

Akangoi, a son of Bakangoi, was an intelligent man, with a sad and serene look and kind manners. He presented me with some uncommonly large fowls, a strong contrast to those I had seen in the Mambettu country, which were small but much appreciated for delicacy of flavour.

A small species of fowls with short legs, called *akka* (pigmy), are in very high repute in the countries bordering on the Bomokandi for their proud appearance and the flavour of their flesh.

The next day I ferried over the river Poko, the springs of which are in the country inhabited by the



A SINDHLI MAIDEN

Maigo tribe, at four days distance from Ndubala

towards the S.E. This river, running in a north-west direction, falls into the Bomokandi, not far from Mount Mongiana. It has a breadth of about 80 feet (25 metres) and a depth of about 4 to 5 feet. Having passed through Moranda, once a seat of Ngandua, and after crossing many rivulets and being ferried over the Maiango, I found myself in the State governed by King Kanna. On this trip I visited Bategande, Tivo, Guatapo, Mbeke, Nadoraba, Makombo, and Nadumbaia; each more or less at the mercy of despotic princes, such as Mbua, Bangué, Numangi, Ngandua, Zaccala, Mbioko, Momboiko, brothers or close relatives of Kanna, the victor of the fraternal rivalry.

On the 29th of May 1882, I paid a visit to Ngandua, at Mbeke, a worthless king, who had no skill in war, but devoted his talents and ambition to agriculture and the cultivation of maize and pasture land.

Old Zaccala invited me to his house that I might taste the flesh of several animals killed in that day's sport. Scarcely had I stepped into the large hut when a number of dogs that were lying on the floor rose and rushed at me, barking in a threatening manner, so that I was surrounded on all sides by these ferocious animals, and I do not know how I should have escaped from my embarrassment, if their master's powerful voice had not driven them to a hut close by, where they continued barking and growling.

Of these dogs, Schweinfurth says: "The dogs of the Niam-Niam (Sandeh), as well as the greater part of those in the Nile region, are without the fifth nail in their hind legs, which ours possess. In order to trace them in the tall grass, the Niam-Niam people tie a wooden bell to their neck."

"In common with their masters, they have a marked



A SANDEY FARM.

tendency to fatness, which is encouraged by the people ; their flesh being a favourite food.

“They resemble the wolf-hound, but are of small

proportions and have large erect ears ; their hair is of a bright yellow colour, short and soft, but sometimes white round the neck ; their short tail is curled like that of a pig. They have a thin nose, and short, straight legs, which show that these dogs have nothing in common with the terriers painted in the ancient Egyptian frescoes, and of which the African origin has not yet been proved."

At noon, on the 31st of May 1882, I arrived at Ndubala, where I was received by King Kanna. His ways and manners were harsh and rude, but he was sometimes frank. He was careless of his person and clothes. Though clever and brave, public opinion asserted that he was extremely avaricious. Before his father's death, he used to govern a small territory between the Makua and Bomokandj, which he afterwards gave to his brother Kamsa. He fought with his brothers and made them tributaries, and annexed to his kingdom part of the lands inhabited by the tribes Akka and Mege. Of an obstinate temper he also encountered Azanga several times, and in November 1881, forsaken by his subjects, he had a very narrow escape of his life in a sanguinary combat, and was badly wounded in his thigh and right hand.

The king heard complaints in public, and pronounced sentence on the spot, such being the traditional custom of the Sandeh. The execution of the sentence was also immediate, and if death by strangulation was to be the fate of the offender, the corpse was left to be devoured by wild animals and rapacious birds, or was either eaten or buried according to the judgment. Sometimes, as a sign of the Sovereign's clemency, the decree ordered one half of the body to be interred, the other part to be eaten or left for the beasts.

But Kanna differed from Bakangoi and his other

brothers in being reluctant to pronounce sentence of death, and on this account all the people respected and loved him.

Adultery and theft he punished with fines and confiscation of property, always, however, sparing agricultural implements. "Dead people never return," he told me one day, "and the evil would fall upon my shoulders if I were often to sentence people to death. Woe, however, to those who attempt to leave the kingdom with their families and arms; death would be too slight a punishment for them."

His words were borne out. A few days before my arrival in the country, an unfortunate was arrested while trying to escape from Kanna's kingdom, and was hewed to pieces by an axe.

Do they immolate human victims on the tombs? Although I was assured that a deed of the kind was rare, nevertheless the doubt remains.

The king sentenced to death the relatives of a man who had been executed, because they had immolated one of the wives upon his grave. "I cannot tolerate such atrocious murders in my kingdom; Ntikima's spirit would spread desolation all over the country and cease to protect us, if I did."

Witches, whom the people look upon as priestesses, foretell the future, the issue of an enterprise, and recovery from illness and trouble, through their spells. The king himself consults them and respects their replies. The health of one of his most beautiful and beloved favourites was failing her, without any manifest cause; vain were the drugs and medicines administered to her; then they had recourse to the chief priestess. Crowds of people witnessed the ceremony, and I was amongst those invited to it. Two witches, whose faces were painted red, their hips and thighs covered with banana leaves, their



LNCHANI MLN'S AGAINST DISEASE

ankles encircled by bells, gazed upon the bewitched woman. The chief priestess approached her and touched her body, whilst the *nuggare* beat a dance tune.

And the witches danced a fantastic *congo*, accompanied by loud songs; at times rapidly drawing near their victim, who showed her horror by wriggling and crawling along the ground, laughing, crying, and uttering broken monosyllables; thus the scene of witchcraft proceeded for more than two hours.

At last the patient moved and finally walked. She will recover, a mysterious draught will be given to her for three consecutive days, and some toasted herbs will again restore her to health.

"I have seen the future," said the witch, approaching me, "and thou wilt be happy and have a long life."

The exchange of blood is often practised among the blacks of Africa, as a token of alliance and friendship. The Mambettu people, after having inflicted small wounds upon each other's arms, reciprocally suck the blood which flows from the incisions. In the Unyoro country the parties dip two coffee berries into the blood and eat them. Amongst the Sandeh, the proceedings are not so repulsive; the operator, armed with two sharp knives, inoculates the blood of one person into the wound of the other.

Kanna used to visit me very often, and our conversations were upon various subjects. At times he spoke of his hatred for slave traders; at others mentioned his fear of the aggressive tendencies of the soldiers; but more often he talked of his favourite project of peopling the Bomokandi valley with tribes of the Akka, and moving the Sandeh tribes southwards.

One evening, when he had talked rather longer than usual with me, he said, rising to retire, "I wish you would do me a favour."

"Ask it; nothing can be refused a *bia* (king)."

"I should like to enter into a bond of brotherhood with you."

"I agree with pleasure," I said.

"Thank you; I was afraid you would refuse."

"Why should I oppose your wishes?"

"Because you tell me every day that you want to leave me," he answered.

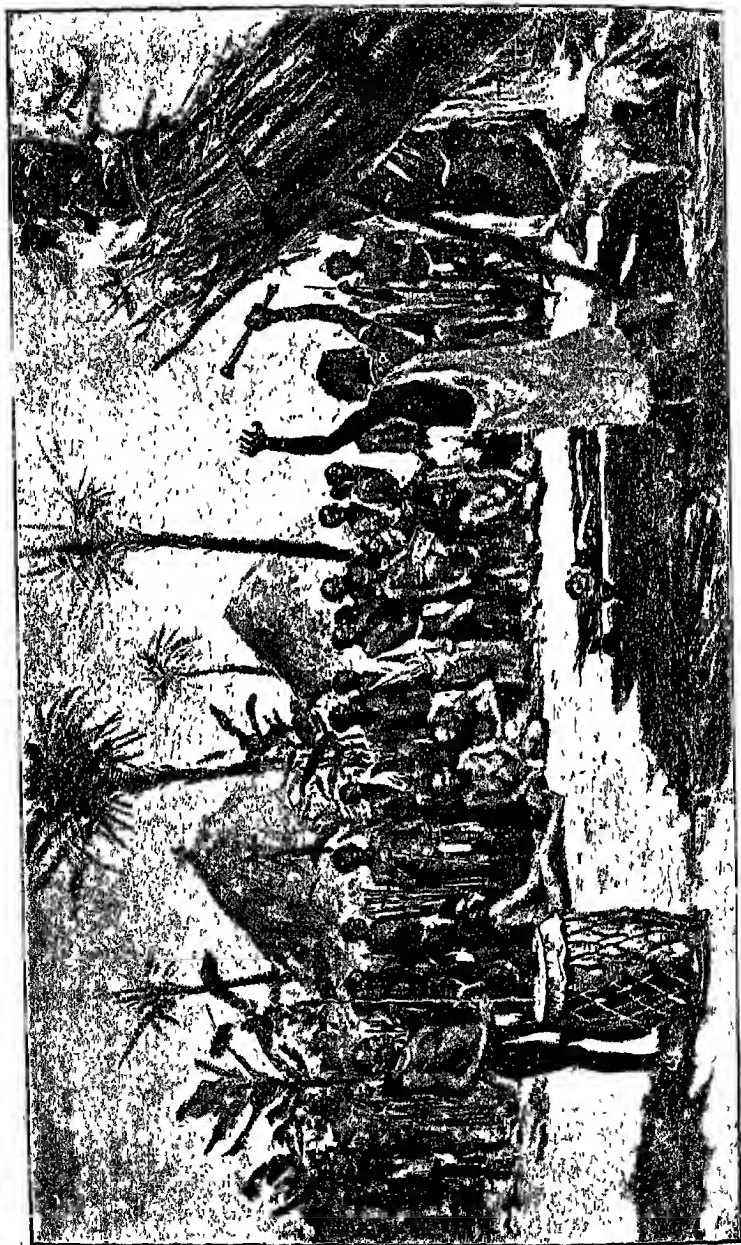
"You know I have many other countries to see, and many other kings to visit. I hope they will all be as kind to me as you have been."

"Very well, then, to-morrow."

At dawn of the following day, the king's courtiers, his women, and a large number of warriors, took their places in the large court destined for solemn meetings. Blood was exchanged between Kanna and myself, amidst the deafening noise of drums and the enthusiastic cheers of those present. Kanna had obtained an unheard-of triumph; he had become the friend and ally of the white people.

His mother's brother, the aged Ndeni, whom he respected and venerated as a father, was his only adviser. The king had a deep reverence for his deceased relatives; at Ndubala he kept his father's remains with religious care, as also those of his grandfather and his brother Mangé, in neighbouring tombs. From great policy or exaltation of feeling, he said to his people, "Ntikima is your king; I rule on his behalf and according to his wishes."

One day he related to them how, whilst he slept, the great king appeared to him with an angry and scornful countenance, and had said, "What are you doing with all your women, poltroon? Cultivate my fields, and supply my wants." Touched by the superhuman command, his subjects at once hastened,



KING KANNA EXHORTS HIS PEOPLE BY THE BONES OF HIS FATHER.

and willingly and reverently laboured in the king's fields.

A few days after my arrival, I was lucky enough to witness a general *bulè*,* summoned by Kanna.

He reproached his subjects before his father's coffin for their slackness and cowardice in their last war, and then announced the approaching resumption of hostilities with Azanga, concluding his speech by saying that his father's spirit had ordered him to hold a great hunt in his honour.

The next morning the king left for the Poko at the head of 500 huntsmen, with dogs and nets, whence he returned five days afterwards with 250 gazelles.

The evening preceding my departure Kanna paid me a visit and presented me with the wing of a fowl.

"It is a good omen for a favourable journey," said he. "Do not be afraid; I have consulted the oracle, it has spoken, and I let you go, as I have no fears on your account."

In trying the auguries he had stupidly squandered eighty fowls.

The Sandeh, according to the importance of the oracle required, throw a certain number of fowls into a river. The answer is favourable or the reverse in accordance with the greater or less number of birds that succeed in gaining the land. Naturally, the fowls that escape are deemed sacred and are left free.

Whilst traversing the country inhabited by the Sandeh, I was able to gather exact details as to the itinerary followed by Miani. He left Munza's residence, and went to the river Quali, then going westward, he visited the chief Mangé, who resided near the river Neklima. Always following the course of the river Bomokandi, he reached the territory of Nganzi,

* Assembly, in the Mambettu tongue *cadelu*.

who presented him with a chimpanzee. He crossed the river near Mount Mongiana, and having visited Ndeni he went to see Bakangoi. This king, as well as his people, had pleasant remembrances of good Miani, and spoke with admiration of his long beard and hair, and the beautiful glass beads that he used to give away.

On his return journey he kept to the left bank of the Bomokandi, and visited Zumbi, crossed the Poko and went from thence to the territory of Ngandua, where the natives robbed him of his ass in retaliation for having had two of their women carried off by the merchants of a caravan. Then Miani's health failed. Bangue told me that his left hand had become discoloured, and that during the thirty days he spent with him the discoloration extended up his whole arm.

On leaving Bangue he journeyed to the country of the chief Zebo, and again saw Mangé, who gave him two young Akka. A few days after he visited Numa, the king's brother, at the confluence of the Nelimba and Bomokandi, and then returned to Munza's residence. It was there that he breathed his last, in the course of a few days, weakened by fever and dysentery.

Owing to the heavy rainfall, I was obliged to stay at Gumba, a territory belonging to Kanna and governed by his son, Bazimbi, a bad and wicked man, at enmity with his own father, and a rebel against his authority. Angry at the bond of friendship by exchange of blood between myself and his father, he threatened, shortly after my arrival, to have me imprisoned; and, mad with savage pride, he ordered the bugles to sound, to summon his warriors to his presence. I retaliated by ordering one of my servants to bring me a gun, which I placed within my reach. The effect was magical; my end was gained without any disturbance, and he

was artful enough to cause me to be saluted by those who gradually arrived.

He was afraid of my gun, whereas it was I who ought to have been so, as it was not loaded.

During the four days of my compulsory stay at his Court, I spent most of my time with the people of the escort the king had given me. Amongst our various topics, the favourite one was that relating to the traditional fables of the country. I transcribe two of the best of them.

The Elephant and the Mouse.

An elephant and a mouse met on the road one day.

"Get out of the way," said the latter.

"I am the larger of the two, and it is your place to let me pass," answered the elephant.

"May the tall grass twine round your legs," retorted the angry mouse.

"May you meet your death on the pathway," said the elephant, crushing the mouse with his large foot.

Since that day the elephant hurts himself when running through the grass, and the mouse is crushed when crossing the road.

The Dead Man and the Moon.

An old man saw a corpse, on which the moon was shining; he called together a great number of animals and addressed them in this manner: "Come, which of you will undertake to carry this body to the opposite side of the river, and who will take the dead moon?"

Two toads offered their services for the purpose: the one with long legs took charge of the moon, and the short legged one carried the dead man.

The bearer of the moon succeeded in crossing the

river, but the other was drowned on account of the shortness of his legs. This is the reason why, when the moon dies (viz., when it sets) it returns again, while, when a man perishes, he does not come back at all.

We proceeded on our journey, through rough lands and tall grass, the abode of immense numbers of elephants; through dense woods entangled by liannes; our nights disturbed by the roaring of wild beasts, and troubled by day with the difficulties of the road, which were increased by the holes made by the elephants' feet.

Having already passed Mount Dokoto, we decided on June 23rd to go to the river Bomokandi. It had been dark for some hours, and we were silently walking in single file over the plain, formerly inhabited by the pigmies, when a dismal prolonged cry was heard, which proceeded from the guide who was leading us.

The poor man had dropped into a trap intended for elephants, buffaloes, and antelopes. I went to him, but he at once shouted, "Do not be angry, your *queniba* is intact."

"So much the better," said I, "but what about, yourself?"

"Oh, nothing serious."

We pulled him out of the pit and started on our journey again, but this time, more cautiously.

On June 28th, 1882, I arrived at Tangasi.

CHAPTER XIII.

THE WELLE-MAKUA

Diego Cam in 1485—Antonio Gavazzi in 1668—Tuckey in 1816—Welle-Niger—The Welle—The brothers Poncet—Carlo Piaggia—Dr. George Schweinfurth—March 19, 1870—Characteristics of the river—It is the upper part of the Shari river—The Xilopia Ethiopia—Kumbo and Kubanda—Where does the Shari rise?—Dr. Nachtigal—Hypothesis of the Welle—Kubanda—Meeting of the Paris Congress, 1875—The Aruwimi—The great river Obi—Kibali—Makua—Dua—Obangi—Difficulty of hypothesis—The division of waters in Africa—Otiographical system—Zambesi, Congo and Nile—Latest explorations of Captains Rogot and Becker—Origin of the Welle—The Makua—Northern and southern tributaries—Variety of its course—Aspect of the land—Its nature and riches—Flora—Rubber and ivory—The climate—Childhood of *genus homo*.

IN the year 1485 Diego Cam discovered the mouth of the river Congo. A century later, Duarte Lopez stayed there some time. In 1668 the Capuchin Father, Antonio Gavazzi, who had resided there for a long time, sent a lengthy and detailed description of the country to Rome, and also of the trade carried on there by the Portuguese.

In the year 1816, Tuckey, a British subject, undertook to explore the lower Congo, but was unsuccessful in his attempt, as he, with almost all the members of the expedition, died when they had travelled about 280 miles from the sea.

The officers of the British Navy explored as far as the Yelalla cataracts. Tuckey's statement that the Congo describes a great-curve north of the Equator was exact, and yet the maps which were drawn after that time always omitted the account given by him, which has

only been accepted of late years, since Stanley by his explorations corroborated its exactness.

The idea of a conjunction between the Nile and the Niger had been entertained by the Arabic geographers, Edrisi and Abu-el-Feda. When later on people began to speak of a river Babura (Welle), it was admitted that it flowed from the Albert Lake, and discharged its waters into the Shari river on one side and into the Benue, an affluent of the Niger on the other. It was then that the thoughts of a river Welle-Niger arose.

The Welle! A thick veil had covered this mysterious river for a long time, hiding it from the researches of studious geographers and travellers, who, of late, taking up the subtle threads of vague and uncertain information, formed the most varied hypotheses respecting it, and arrived at very different and often contradictory conclusions.

All that has been written and said about this river is too diffuse to repeat, and, besides, it would have no scientific value. It is, however, our duty to mention the phases of the gradual discovery of this important river, in order to point out how arduous the difficulty is of forming any hypothesis on geographical matters, especially when the structure and configuration of the country are so characteristic and peculiar to the region as those of Central Africa.

The Italian brothers Poncet, through their *vekil*, agents for the purchase of ivory, and Piaggia, whilst exploring the valley of the river Mbruole in 1862 and 1865, when he was the guest of Kifa, a Sandeh chief, were the first persons who had a vague notion of the existence of a great river which flowed from east to west, south of the Bahr-el-Ghazal and Makraka regions. From that time the attention of the European scientific

world was concentrated on the study of the hydrographic system of that region.

The river Welle, or Makua, with which those Italian travellers were acquainted, could not be assigned to the Nile system, but rather to the systems of the Tchad, or of the Niger, as no positive datum could ensure the correctness of the decision. Schweinfurth was the first European explorer who succeeded in reaching the mysterious river, and he was enabled, by his eminent qualifications as a man of science, to lift part of the veil, and give us more reliable information.

It was the 19th of March, 1870. The river was then at its lowest level, and did not offer the striking scene that distinguishes it when the copious rainfalls on the tableland of the Albert Lake flow down to increase its bulk.

On the banks of the river the Doctor's aneroid indicated a height of 2075 feet (633 metres) above the level of the sea. "The river presents," wrote Schweinfurth, "the characteristics of a mountain stream, and the colour of its waters reminds me of the Blue Nile at Khartoum."

The information he had then acquired led him to believe that the Welle could not be anything but one of the branches of the Shari, and that the hypothesis of its turning northwards, and flowing into the Ghazal, was to be refuted. The refutation was a logical, but hasty one. It was the result of information given him by Arabs, who, indifferent to everything concerning study and science, took a delight in giving particulars in accordance with the presumed wishes of the inquirer.

"According to every probability," Schweinfurth adds, "the Welle cannot be the eastern branch of the Shari river, which Major Denham saw in the year 1824, for the reason that the bulk of water in that branch is about

85,000 cubic feet, whilst the Welle does not carry more than 60,000." According to him, the Welle is the upper part of the Shari, and precisely the eastern branch, which Barth reached in 1852, and which might easily have been identified with the river of the Mam-bettu, since in its course it is fed by affluents flowing from the south.

Science helped him in his conclusions, and gave him proofs of their exactness. Any doubt that he entertained as to the identity of the Welle with a branch of the Shari, was removed by the fact that Barth had certain knowledge of this river at 3° latitude N., by the name of the Kubanda, and that on its banks grew the *kumbu* (*Xilopia althiopica*) as it does also on the shores of the Welle, where it is called by the Sandoh *kumbo*, the pepper tree.

Reasoning in this manner, and always finding fresh arguments favourable to his theory, and not willing to admit that the Shari can receive affluents from its northern banks on account of the conformation of the country, he concludes with the query—

"If the Welle is not the Shari, whence does the latter come?"

Almost at that same time another learned explorer, Dr. Nachtigal, reached the Shari from the shores of the Mediterranean, and partially discovered its hydrographic system by ascertaining the conflux of its principal affluents, the Aukadebbe, the Bahr-el-Abiad with its tributary Bahr-el-Ardhe, with the Shari; in consequence of these discoveries the hypothesis of the Welle-Shari was dropped.

Nachtigal made his deductions, and relying upon the details supplied to him by his Darfur servants—information which was similar to that which Barth and Schweinfurth had been given—identifying the

Kubanda with the Kuta river, he came to the conclusion that the lower course of the Welle was but the upper part of the Kuta. In this instance the existence of the *kumbo* was asserted, as well as that of tribes on its banks, who were dressed in white, and prayed on their knees, turning to the east.

But if the people of the lower Welle were Mohamadan, the inhabitants of Baghirmi, Bornu, and other countries near the river were also of the same religion, and had been so for centuries. It is a well known fact that for some time Arab trading expeditions had crossed the country, not only as far as the Welle-Obangi, but even to the Congo.

The two illustrious explorers were engaged in a scientific discussion, which was brought before the Paris Congress, 1875, and occupied one of their meetings, without throwing any fresh light upon the intricate question.

At last, Stanley's exploration of the Congo confirmed the existence of the great curb of that river (guessed by Tuckey) up to 2° lat. N., and opened the way to a definite solution of the problem.

Neither the Kubanda or Kuta river, flowing westward, and explored at 3° lat. N., nor the Aruwimi—as Stanley declares—can be identified as the Welle. However, the Obangi, explored by Grenfell and the Belgian officers, is the same as the Makua, visited as far as Ali Kobbo by Junker, and identical with the river Welle, discovered by Schweinfurth.

We have, therefore, a great river called Obi, Kibali, Makua, Welle, Dua, and Obangi, according to the country it runs through, and which carries its tribute of water to the Congo. It has just been remarked that the western part of this river has been visited for centuries by Mussulmans, trading in ivory and slaves.

The various suppositions on the course of this river which have been entertained by such competent men as Schweinfurth, Nachtigal, and Stanley, being found fallacious or defective, prove how arduous and complex the hydrographic and orographic systems of Central Africa are.

It is absolutely necessary, therefore, in exploring the country, to avoid being misled by superficial deductions, and less still to rely upon people like the Arabs, who are ignorant and interested in hiding the truth and placing obstacles in the way of explorers.

It is very difficult to form an idea of the systems of the African rivers, as they are complicated and confused on account of the absence of marked orographic systems, as in Europe, Asia, and America, where chains of mountains clearly divide the various hydrographic systems into distinct basins. In fact, if we take into consideration the watersheds of the most important rivers of Africa, they appear to us so imperfectly defined that we may easily be induced to err.

Cameron, studying the watershed of the affluent rivers of the Zambesi and Congo at 12° lat. S., after he had been home for some time, if I am not mistaken, revealed a theory of his own for establishing a way of communication between these two rivers; and this proves that their respective sources are at about the same level, and that no obstacle separates them.

If the waterparting between the Nile and Congo is considered, the same thing occurs; their affluent rivers flow from a very low tableland, and may easily be erroneously classified, if the explorer be not very accurate and patient in his researches.

The work so ably done by our friend Junker, deserves praise, and is perfectly reliable for all that concerns the rivers he has explored. The last explorations of

Captains Roget and Becker throw the longed-for light on the problem concerning the river Welle-Makua.

From Itembo on the Congo, Capt. Roget followed the course of Grenfell's Itimbiri river, and, crossing it, reached the Welle at a short distance from Ali Kobbo,



DR. JUNALR

where he established a military post of the Congo State, with Lieut. Milz as commander of a small garrison.

Capt. Becker, starting from Yambuya, went up the navigable part of the Aruwimi river, took a N.N.W. direction, and then crossed the rivers Lulu and Itimbiri, called also Loika, Rubi or Lubi.

A little below the Timda rapids, where the missionary Grenfell stopped in 1884, the Itimbiri receives the Riketti (called by Junker, Rikitti), a river which at first flowing from west to east, soon after runs southwards to the Itimbiri.

Where Captain Becker left the Riketti, it was about 165 feet (50 metres) wide, and navigable for boats. The two Belgian explorers accomplished their journey through thick forests, which, as they drew near the Welle-Makua, became thinner, with gaps here and there.

Captain Becker's journey from the Aruwimi to the Welle-Makua occupied twenty-four days.

The source of the Welle is on the range of mountains rising to the west of Wadelai, at about 62 miles (100 kilometres) from that place. It flows in a N.N.W. direction through the Kalika country, and then turning to the west crosses the region of the Loggo where it assumes the name of Obi, and passing through the country inhabited by the Sandeh tribe, after having touched Mambettu-land, it is called Kibali. The Sandeh, however, distinguish it for the most part by the one name Makua. The river at this point has a considerable flow of water, and runs between high banks, in a tortuous manner, but later on, after widening and forming small islands, influenced by the land, it becomes, in certain places, very much narrower. Its left bank is almost continually lined with forests, whilst the opposite one often opens into extensive plains. As far as Ingabeto it flows N.N.W., turning then to the west and, resuming its original direction, it forms a well defined curve which reaches its highest point near Madungule.

It receives the waters of numerous other streams, among which are the Ubo, the Gadda, the Bomokandi,

the Blima, the Nava, the Dongu, the Duru, the Kapili, and some smaller ones of quite secondary importance, such as the Netuko, the Vavu, the Klivo, the Babuto, the Boquara, and the Mbueri. These latter, only carry quantities of water in the rainy season, when they are inhabited by numerous crocodiles and hippopotami. The height of the river at its source is about 4250 feet (1300 metres) above the level of the sea; at the junction with the river Sir, 3925 feet (1200 metres); at the mouth of the Dongu, according to Dr. Emin, 2325 feet (710 metres); at the conflux with the Gadda, 2225 feet (680 metres); and at about 87 miles (80 kilometres) below the Gadda it is 2050 feet (630 metres). At Ali Kobbo, Junker found its height to be 1450 feet (440 metres), and 930 feet (283 metres) at the mouth of the Obangi on the Congo.

When we compare and study these data, we find that the Welle-Makua has a fall of 2500 feet (760 metres) in a course of about 635 miles (1025 kilometres), and has a fall of about 3300 feet (1000 metres) in its total length of about 1300 miles (2100 kilometres.)

Captain Becker gives the width of the Welle at Ali Kobbo as 5000 feet (1500 metres). There are no cataracts or rapids until the arc formed by the river is reached.

Scattered over the river are numerous small islands, especially at the points where the current is increased by the waters of its tributaries.

There are boats on the Welle-Makua, but the communications between the various countries are very limited, on account of the rivalry of the different tribes, ever ready to degenerate into a sanguinary war.

In its long course the Welle is fed and rendered a river of considerable importance by many streams, con-

spicuous for their fulness of water, especially those flowing from the northern region; besides the Dongu, we have the Duru and Kapili rivers, which, flowing from the Baginse watershed in a south-west direction, join the Welle at a short distance from each other, and a little above the point of conflux of the Gadda. The Mbruole, which rises in the Wando territory, and the Gurba flowing from the heights of Ndoruma, are short streams that join the Welle-Makua in its great arc opposite the Abarambo territory. The Opi and the Mbomu have their origin in the same mountainous region; they flow to the south-west, and after having received the waters of several small rivers, the first named joins the Welle in the Eimbattu country, and the second amongst the Addiggi.

On the south bank the Welle receives the rivers Ubo, Gadda, Bomokandi, Blima and Nava. The two first named, which are of no great importance, flow from the Bomokandi-Makua watershed, after being joined by several small streams, which principally flow during the rainy season into the Makua. Much more important is the Bomokandi, the source of which is in the same region as that of the Welle-Makua. It flows through the Mege, Niapu, and Sandeh countries, and receives the waters of the Nalu, Teli, and Poko, which flow from the group of mountains Ambambula and of the Makongo river, the source of which is on the tableland of the region inhabited by the Abisanga tribe.

The Bomokandi joins the Welle at about 62 miles (100 kilometres) westward of the ferry, near Mount Mongiana. The origin of the Blima is also in the Ambambula mountains. This river flows parallel with the Bomokandi, and meets the Welle near the confluence of that river with the Opi.

The river Nava, which has a common source with

the Blima, is an affluent of the Congo, and the upper course of the Itimbiri.

The country comprised in the upper course of the tributary rivers of the Makua does not present any striking irregularity of configuration. The main lines, characteristic of this region, are uniform, with scarcely any perceptible undulations; valleys are rare, and the isolated mountains are of no great height. Numbers of small streams and frequent marshes form the characteristics of this region.

Vegetation here is strong and imposing; forests, centuries old, are crowded with various species of trees without the monotony of uniformity; the large rich meadows; the small portions of dry land; the galleries overhanging the watercourses formed by the intricate twining of the liannes that are wedded to the largest trees; compact groves; amidst all this natural beauty and exuberance of life, smile brilliantly coloured flowers, but mixed with sharp, thorny vegetation, showing nature in its infancy, at once wild, savage, and beautiful, in a state of complete wilderness.

The fertility of the soil is increased by the abundance of water which flows, regulated by the laws of Providence, for months and months uninterruptedly. Small woods of banana trees, oil palms, *Urostigma kotschyana*, fields of Indian millet, *Eleusine coracana*, *Helmia bulbifera*, manioc, sweet potatoes, beans, and tobacco, catch the eye of the traveller at each break in the darkness of the forest.

In the daytime this luxuriant vegetation is enlivened by the more or less rapid flight of beautiful birds, and by the capricious flitting of variously coloured and unknown species of butterflies.

During the night, on the contrary, the deep silence is broken by the roars of wild beasts wandering about

the country to the great danger of man and small animals.

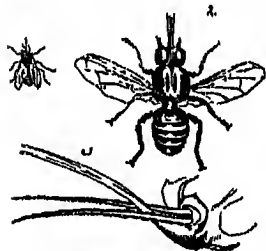
Lions,* leopards,† and hyenas‡ are very common, and prove the abundance of other animals that form their food, such as buffaloes, antelopes, and gazelles.

The natives take wild animals by means of traps dug in the earth cleverly concealed with grass, and they also openly attack them in bodies.

The use of lion and leopard skins is a royal prerogative.

Dogs§ are numerous everywhere ; in every hut, and the enclosures reserved for the sports of the chiefs.

Goats of a good breed are reared by the natives, especially by the Monfu people, who have strong and prolific animals.



TSETSE FLY.

Cattle cannot be successfully reared by the Mambettu on account of a fly called *tsetse*, the stings of which cause death ; but, on the other hand, people are not tormented with fleas, which are unknown all over this region, and it is even said that they are not found above 16° lat. N.

There is no salt ; and as a substitute for it the natives manufacture a substance which they obtain by filtering a solution of ashes of banana, aquatic plants, and palm leaves.

The Mabode people do an immense trade in this substance, which they obtain from the herbs growing in the numerous marshes of their country.

* Called *mazambula* in Mambettu, *bomu* in Sandeh.

† Called *condo* in Mambettu, *mamma* in Sandeh.

‡ Called *unga* in Mambettu, *seghe* in Sandeh.

§ Called *nessi* in Mambettu, *ango* in Sandeh.

Amongst the metals, iron is found in greater or less quantities throughout the country. It is obtained from a ferruginous red earth, which extends over large tracts of land. It is worked by blacksmiths, who constitute a special class of labourers, and whose trade is hereditary in some families.

We may say that iron is the only currency of Central Africa. With it tribute is paid, and also dowries to the parents of the men's wives ; in fact, all the necessities of life are purchased with it.

Ivory and india-rubber are the richest products of the Bomokandi valley and the region south of the Makua. Rubber grows wherever the soil is moist, and is used as material for the manufacture of drum-stick heads, and for fixing arrow-heads. They do not cultivate this plant, which I have often seen cut down by the labourer's scythe.

The supply of ivory is obtained from the immense number of elephants inhabiting the forests by the rivers. The natives are continually hunting them, either for their tusks (their greatest wealth) or for their flesh, of which they are extremely fond, and also because these pachyderms greatly damage the millet fields, banana trees, sugar-canes, &c.

The climate is mild and salubrious ; the air is perfumed by rich vegetation ; no miasmatic effluvia or excessive heat afflicts human existence.

In this happy climate children do not require excessive care ; artistic taste is instinctive, and love for music general. Amongst all this natural wealth, man's presence is wanting, in order to utilise it and introduce civilisation. But would he then be happier ?

CHAPTER XIV.

AZANGA'S FALL, AND RE-INSTATEMENT.

War against Azanga—Havash Montasser—His deeds from 1876—Vandalism and riots—Failure against Mambanga—Colonel Baohit Boy—Mambanga a fugitive—A modern Alboin—"For Munza's sake"—Mambanga is an accomplice in treason—Azanga betrayed—"A king may be killed, but should not be insulted and degraded in this manner"—Three hundred victims—Mambanga in power Omar Erif—An impious goat—Danga, the son of Azanga—Projects—My Akka's indignation—Deplorable consequences—Azanga reinstated upon the throne—Havash is discarded—*Azanga oheiro abamu ne buku*—The Mago tribe—Excellent *umizo*—Naghiza, prince of the mountain—The Mago hunters—Numerous tribe—Chief Kinn of Bunazza—Horrible punishment—A shooting lesson—The *Pikuta*—Temperance of the blacks—Clover but drunkards—Hunger and a piece of rope—Pitch dark—Hearing and seeing—Perception of colours—The Mambettu Zenze—At Nebetto—Fino goats—Indifference to pain—A new road—Old route to Mambettu—From Dongu to Tendla—The *Bassia Parkii*—In twelve days—Ringio and his Sandeh people—An obstinate sinner—Ibrahim Garuguru—At Lado.

TRUMPETS sounded and drums were beaten. War had been declared against King Azanga, the heir to the Eru dynasty and power of Munza. It was the last blow struck at the liberty of the Mambettu tribe, the last stone thrown at the work of destruction inaugurated by the slave traders; strange to say, by the soldiers of the Egyptian Government, under the command of an Egyptian officer already incriminated for shameful deeds, at the time when Hassan Pasha's troops were terribly defeated, in 1876, by the Ethiopians.

Havash Montasser was sent by Emin Bey, Governor of Equatoria, to ensure the safe transit of the roads in the province of Makua-Bomokandi, which had until

then been left in full possession of the slave traders. He commenced his task by using violence towards Yangara, chief of the Bambas, accusing him of being Mambanga's ally, then at open war with the Arabs. The king's house was changed into a military bivouac, and violation, ill-treatment, and theft, which lasted for seven days, were the prelude of Havash's actions.

He then attacked Mambanga, but the king's obstinate resistance and valiant defence put a momentary stop to this officer's barbarous conduct. If fear and uncertainty took possession of Havash Montasser and made him act prudently with the enemy, his evil nature and insolence caused him to lose every human feeling towards his own people.

Dr. Junker sent the Governor at Lado a full statement of the compromising position of the garrison, to which I added a brief confirmation of the necessity of taking measures, because at that time I was not on friendly terms with the Governor.

Emin Bey without delay despatched Colonel Bachit Bey—a headstrong Soudanese, but a tried and valiant officer, who had been decorated by the French Government for services rendered during the Mexican war; and he, by sharp movements and daring attacks, defeated Mambanga's army, and thus added the horrors of victory to the destruction of war.

On December 18, 1881, as I was returning from the Mege country, not very far from the Bomokandi, I met the vanquished King Mambanga, with a few faithful friends, wandering in search of refuge. His heart and mind were full of hatred and fury, at the defeat he had suffered. In the disorder and hurry of his flight caused by the unexpected and sudden victory of the Egyptian soldiers, he had forgotten and abandoned everything except his cup, made of the skull of an Arab chief who had been

his prisoner, and the knife which had been used for his murder; both of these dear and precious mementoes were hanging by his side. A modern Albion, he never drank from any other cup. He related recent events to me: how he had forsaken his son and his intention of venturing amongst the Monfu. On the following



KING AZANGA'S RESIDENCE.

morning he proceeded on his journey to King Azanga's residence. Afterwards I was informed that, alarmed by his accidental meeting with me, and afraid of being pursued by the Egyptian soldiers during the night, he had sent a message to Azanga asking his permission

and assent to his attempting my life. I was also told that the king's answer was, "I have given my word to the white man that I will ensure his safe return to Tangasi, and for the sake of Munza's memory I must keep my promise." These are sentiments worthy of a civilised man.

The absence of Emin Bey—who had been called to Khartoum by the Governor-General of the Soudan—offered Captain Havash the opportunity of giving vent to his evil tendencies. He began negotiating with some slave traders, and with Gambari, chief of Bellima, and conceived the project of occupying the Mege country, with Mambanga as his accomplice. The hopes of gaining a kingdom was enough to banish every noble feeling from Mambanga's mind, and he exerted all his energy in betraying his uncle and benefactor.

August 1882.—Gambari and Yangara's soldiers encamped on the banks of the Bomokandi with a body of Arabs. Havash, either through fear or shame, spared his soldiers the disgrace of taking part in an enterprise which they had openly declared to be ignominious.

The black crowd was animated with joy; victory must be theirs; the *mapingo* had given a favourable response, the hens had triumphantly issued from the river, and a squalid priest had declared the righteousness of the enterprise, and assured the mob of divine approbation, saying, "The just will possess the earth."

Azanga, unprepared and astonished at the sudden danger, despatched messengers with offers of submission and reverence to the banner of the Crescent, and, accompanied by his brother Kabrafa, his nephew Mambanga, and surrounded by his courtiers, went to meet the captain, giving him rich presents and inviting him to his residence.

Two days after, the invaders were encamped near Olopo. The king had left in order to prepare his people to be calm and resigned, while the captain, to ensure complete success, was making final arrangements with Mambanga.

King Azanga, followed by the chiefs of the principal villages, and a multitude of harmless people carrying loads of grass and poles for the erection of new huts, laid rich presents at the captain's feet, such as chimpanzees, monkeys, parrots, goats, shields, lances, bows and arrows, and even offered him one of his daughters as a token of peace and friendship.

A great feast was given; bananas, beer, and meat were profusely distributed. At the king's table sat, besides his own son, Captain Havash and the two chiefs Gambari and Yangara. The captain mitigated the king's grief for his curtailed power with most cordial expressions and seductive promises, and, stretching out his hand to Azanga, turned to retire. This was the signal agreed upon. Cut-throats were ready and awaiting it, and rushed upon Azanga and Kabrafa; the king seized his *trombask* and stepped back, putting himself into a defensive attitude, but he was soon disarmed, and the unhappy father and son were made prisoners. In order to prevent their escape, the forked branch of a tree was fastened round their necks.

It is said that Yangara, who had been unwillingly induced to join the expedition from fear, indignantly exclaimed, "A king may be killed, but he should not be insulted and degraded in this manner." At the same time, Mambanga and his followers, accompanied by Gambari and Yangara's people, rushed through the large gates, which had been purposely left open, and, encouraged by the Arabs, threw themselves upon the Mambettu and Mege people, who, unarmed and uncon-

scious of danger, were wandering about the courtyards of the vast zereba, and, yelling with rage, cruelly massacred as many as three hundred victims.

The flames of the burning village soon lighted up the horrible scene, whilst trumpets and drums enlivened the orgies of the magnanimous victors.

Mambanga was installed king of the country; an Arab station was erected, and the unfortunate princes were taken to Tangasi as prisoners. The instant the Governor was informed of these events, he recalled Captain Havash and his adviser, Omar Effendi Erif, a clerk of the worst description, who, after having committed all sorts of immoral and mischievous deeds at Khartoum, as well as at Fashoda and other places in Equatoria, was killed by some Nuer people near the river Giraffe in 1885.

He was an enemy to every honest feeling, and although not a Mohammedan from conviction, his hatred for Christians was great, and he looked upon negroes as mere beasts of burden.

Our apparently courteous relationship met with a very severe shock one day. He was kneeling at prayers, when a wild goat belonging to me butted him and knocked him down.

In November 1882 I determined to revisit those countries which I had incompletely explored upon my first journey, through Azanga's opposition.

The natural ferocity of the Mege people was much modified. Justly irritated by the recent events, they begged for the reinstalment of their king and for the removal of Mambanga, as, rather than submit to that traitor, they were ready to fight against him. They had burnt down their smaller villages and retired into large zerebas surrounded by railings and ditches. The country presented the aspect of a population willing

to sacrifice everything for the sake of independence. Their fields were devastated over a very large extent of territory; they had destroyed their roads or made them difficult by cutting down trees, and on every height armed warriors might be seen watching.

One day I met Danga, the eldest son of the captive king.

"I thank you," said I, "for granting me permission to visit your country."

"Oh! you are our friend; your presence does not inspire us with either fear or suspicion."

"And yet some time ago you did not seem to trust me."

"True; but later on my father had cause to repent of his error. He had listened to the mischievous insinuations of the Tangasi Arabs, who described you as a dangerous spy."

"Then you are now aware that the accusation was false and unjust. What do you intend doing?"

"We intend to fight rather than yield to Mambanga."

"And if you were to be beaten?"

"We shall leave the country, penetrate the Monfu, and settle down with the Mabode, thus placing a territory between ourselves and our enemies which is very difficult to cross on account of the *obe**, or else we shall settle on the Ambambula heights."

"For what reason would you leave such a rich country?"

"What else are we to do? But we hope to gain the victory."

"Supposing I give you sound advice and suggest

* Subterranean streams, which are often very dangerous to unwary travellers.

a good idea to you and assist you to carry it out, would you trust me and follow my advice ? ”

“ Speak,” said he, “ I am all attention ; but am afraid there is no alternative.”

“ Well, listen ; you should go to the chief of the Arabs.”

“ Never ! He would have me executed.”

“ I tell you he would not. I can guarantee that he would not.”

“ You do not know them yet,” he replied.

“ Do not interrupt, and hear me to the end, and then you will be able to give your opinion.”

“ Very well.”

“ You will go to the chief of the station, and give in your submission to the Government, making a condition that you shall be quite independent of Mambanga, who must only rule over his own Abisanga. You will declare yourself ready to supply food, straw, and wood, according to the requirements of the soldiery.”

“ Do you think that if I speak as you propose, they will not arrest me ? ”

“ Certainly ; because I will go with you, and my word will be accepted without hesitation. I am the Pasha's brother ; he does not wish any injustice to be done, and when he receives my letter he will release your father, and reinstate him as chief of your country.”

“ When shall we go to the station ? ”

“ To-morrow, if you like.”

“ Very well, to-morrow.”

To the great satisfaction of my poor Akka, the supper that evening was a rich one. Danga, restored to hope, had sent an abundant supply of food.

At that time, on account of the poverty into which the country had been thrown, it was not easy to find food to satisfy our hunger, and we had then been

without any for more than twenty-four hours. My Akango had complained of being hungry during our morning march.

"Have I eaten anything?" said I, to encourage him. "Cheer up; this evening Danga will let us have plenty to eat."

That night, in spite of the warnings I and others had given him to eat moderately, he escaped my vigilance, and satisfied his voracity (one of the characteristics of his race). He consequently suffered from a painful indigestion. Lying close to a large fire, he kept moaning and groaning for a good part of the night till he fell asleep. Next morning we were obliged to leave him behind, to await my return from my expedition with Danga, as his right thigh and leg were severely burnt.

Emin Bey later on reinstalled Danga's father as chief of the tribe, and sentenced Mambangu to death.

Negroes are just as noisy and riotous in their dances and songs of joy as they are sad and plaintive in those with which they mourn their dead, or express sorrow for absent or distressed friends. In the darkness of night the sons of Azanga and an assembly of people were gathered round a blazing fire, accompanying their song of grief for the captive king by mandolines. It was a sad memento, which vividly reminded those people of their lost monarch, and inspired the wish for his return. *Azanga obeiro abama ne bacu; metica se messia: Pa pandu andonzi endria tuu.**

We heard this sad song repeated every evening at whatever village we were staying.

The Mege may be considered as part of the Mam-

* Azanga is a prisoner; why does he not return to his country? What can we do without him? Oh, if he were to die, our grief would be endless.

bettu tribe, having adopted the language and habits of their conquerors. In spite of their warlike qualities, they were conquered and subdued during the reigns of Tukba and Munza, and, being reduced to the condition of a subjected population, were considered as an inferior race, and hunted to supply the slave trade or to pandor to the anthropophagous taste of their masters. Mistrust mixed with ferocity is obvious in every act of their existence at the present day.

The colour of their skin is very dark. They are thickly built, with coarse features, and dilated nostrils. They wear their hair done up in plaits. As hunters of elephants and wild beasts they have no rivals, whilst only the Akka people can boast of surpassing them in archery. They use neither shield nor lance; these are arms reserved for their chiefs and the Mambettu people. On account of the rich crops of bananas, their principal article of food, they are not much addicted to agriculture. A kind of maize, called after them, *mege*, which they carefully keep, is famous also among the Sandeh people. They give special attention to the cultivation and preparation of tobacco, which is very aromatic.

The territory is very similar to that of the Sandeh, and presents no difference in its products. It is situated on the declivity of the Ambambula mountains—where, among numerous Maigo, colonies of Akka are found, and prince Naghiza, a grand-nephew of Munza, who is blind in one eye, was their ruler.

From those smiling mountains, beautiful and blessed with balmy air, the rivers Teli, Poko, Blima, Nava, Bungu, and Nosso, descend. Walking through the roads in this country, especially at night, is very disagreeable and often dangerous, owing to the great number of traps set for wild animals, principally for

leopards. These consist of branches bent in the shape of a bow, and of other snares. It is always advisable to be preceded by an experienced guide who knows how to unfasten the traps that are to be met with on the path pursued.

The Mege tribe inhabit a long stretch of country, which, according to what I understood, extends a long way to the south-west. It is divided into several districts, in which various tribes reside, who are often at war with one another in spite of their common origin. Among these are the Mabica, Mambu, Mango, Maboli, Mandine, Mapaia, Mambunga, Mele, Mapau, Madigo, Abui, Ambala, Nemovome, Ecube, Madula, Mambo, Mambiu, Magiabo, Epopa, Magigo, and Niapu.* These names are those of distinct groups of the Mege population, ruled by chiefs dependent on the several princes.

When I left Danga, I visited Chief Kinn in his residence at Bunazza. He was an exceedingly robust man, of a suspicious nature. From the first he made all sorts of objections to my entering his kingdom, but he granted me permission at last, after having kept me waiting for a very long while, during which I had to exert all my patience, the annoyance of which I cannot forget. Finally he admitted me to his presence, and I well remember my first night there.

During the hours which I should have preferred devoting to rest, I heard (not very far from my hut) a mournful and agonised wailing. In the morning I was told that it was the lamentation of one of the chief's wives, who, having been detected in flagrant infidelity, had been stabbed by her husband in several places, and tortured with a knife.

* The tribes Mege-Niapu are quite distinct from the Niapu mentioned when speaking of the Mambettu people.

The chief was a very inquisitive man, and anxious to see and know everything. He was enthusiastic about my gun, in a more earnest than pleasing manner, and was continually asking me to fire it. "Try to fire my gun," I said to him one day, at the same time handing him my Winchester rifle. At first he could not make up his mind to accept my offer; then, through pride or curiosity, he at last took the weapon with ease, and lifted it to his shoulder. I was obliged to help him in the great enterprise, and after suggestions,



CHIEF KINN FIRES MY RIFLE.

warnings, and repeated explanations, the gun went off. The poor fellow dropped the weapon, his arms hanging by his sides, his lips trembling, and eyes wide open, staring into space; he seemed more dead than alive. I feared that I had been ill-advised in what I had done, and a sudden chill seized me, as it is so easy to compromise oneself in those countries. However, I smiled at him, took both his hands, and made him drink some water, and at last he laughed at his strange behaviour, and, with an uncertain voice, which became stronger

little by little, he begged me to fire my gun again. I did not hesitate to administer this medicine, and my patient quite recovered shortly afterwards, and insisted upon again attempting to fire the rifle.

In a short time a few shots made a hero of him. His strong will had triumphed over the fright produced by the adventure, and conquered his natural weakness.

I have seen the Mege and Sandeh, and sometimes also the Mambettu people, use a kind of bread made of maize flour, called by them *pacula*. The maize is crushed in a mortar when moist, instead of being ground between two stones, as is the general custom. They shape the wet paste into loaves, which they wrap up in banana leaves, and then boil in water or bake in the fire. *Pacula* prepared in this manner has a pleasant flavour and will keep good for several days. At the time when the maize is nearly ripe they pound it in a mortar—a custom due to the imperfect means of grinding at their disposal, with which it would be difficult to reduce maize to flour if it were ripe and dry—and make it into a kind of porridge.

At places of amusement or at other meetings, and at any hour, ears of maize, toasted or boiled, are offered to their guests, according to etiquette.

The blacks are generally very temperate at meals. A few bananas, some sweet potatoes, and herbs seasoned with grease constitute their frugal repast. Meat and fish are not their daily or ordinary food, but are exceptionally used in the case of abundance.

It is in the use of beverages that the black shows his tendency to debauchery. To drink deeply is considered a sign of strength and bravery. A chief must know how to drink; he must get drunk often and thoroughly. This habit is one of the causes of frequent riots and hatred between individuals and families of the same tribe.

Both joy and sorrow have their respective orgies. However, in spite of this tendency—a natural consequence of their wild temperament—these people endure toil and hunger without uttering a word of complaint, and are abstemious when called on to render services in compliance with their wish.

By means of a rope which they tie tightly round their waist, negroes abate the pangs of hunger.

I left Bunazza, the residence of Kinn, by night, in order to travel with some messengers that the chief was sending to Danga. Thick clouds covered the moon, thus making the night horribly dark.

Hell's damnest gloom, or night unlustrous, dark,
Of every planet 'roft, and pall'd in clouds.

(DANTE, *Purgatory*, Canto xvi.)

I was walking with great difficulty, and was struck by the assurance with which my companions proceeded on such a bad road. They made me think that their sight was not affected by darkness, which as far as I was concerned was total. Hearing and seeing are perfectly developed senses of the savages.

Frequent and unforeseen dangers; difficulties of the road; and the observation they always give to the habits of the wild animals round them, are certainly the means of developing and perfecting their natural powers; and yet, if we are to judge of the perfection of their sight (absolutely perfect as far as acuteness is concerned) by the words with which they express the impressions received on the retina of their eyes, we find that the gradation of colour only consists to them of three—white, red, and black.* They are affected by very few diseases of the eye, and even these are very slight.

* The Mambettu say *moobu, mbumba, meecu*.

„ Sandoh „ *pussie, zambu, bie*.

„ Dinka „ *echicio, atir, usoitim*.

„ Moru „ *onge, oca, oni*.

„ Walegga „ *auau, oroma, atiah*.

I visited Zenze, a kind and polite Mambettu chief, proud of the greatness of his dynasty. Being a friend of Azanga, he felt sorry for his deposition from the throne; but he was still more a friend to himself and his own interests. I stopped one day only at his residence, and the next I was on my way through groves of bananas and fields of manioc, and over slight undulations of ground to Nebotto's village, where I arrived on the afternoon of the day following.

Nebotto was an aged and very fat man, with coarse features, rough manners, and rather resembling a shepherd than a king. By his Mege-Mapau subjects he was accused of being extremely rapacious. He was very wealthy in cattle, which he carefully bred for trading by exchange, especially with the Maigo tribe. The breed of his goats was the same as that which is found in Monfu, whence they were introduced into this country. They are large and elegant, and have turned-up noses and short bright black hair, and are easily fattened to an extraordinary size.

One morning as I was returning from a short excursion made to obtain some of the very beautiful birds that are found there, on hedges and in the high grass, I came upon a small crowd of people assembled at the entrance of a little village, and, induced by curiosity, I stopped to see what was going on, and to my astonishment perceived that a surgical operation was being performed. The patient was an ugly, wrinkled, and aged Monfu woman; her right hand was dreadfully swollen, and the skilful and courageous surgeon, armed with a small knife, was inflicting long cuts on it, while black and infected blood was freely flowing from the wounds. The old woman was firmly holding her hand in the proper position, as there was no assistant to do so, and calmly smoking her pipe. Such indifference

whilst in pain, which surely must have been very great, was astonishing. Can it be true, as it has been asserted, that negroes are endowed with less sensitiveness to pain?

Slave traders and ivory merchants were the first to attempt excursions in the Makua country. Their depôts were to the south of the Bahr-el-Ghazal, or at Ayak on the Rohl river. The road which the first of them followed was on the north side of the Nile-Congo waterparting, across the countries of the Sere, Bellanda, and Babuker, and thence to Wando and Guruguru—by which name they used to call Mambettu-land. On leaving Ayak, caravans used to cross the Bongo territory, as far as the country inhabited by the Babuker tribe, and thence through the valleys of the Kapili and Duru rivers to the Makua; but later on Abd-el-Ssamath took possession of that road. The Ayak merchants were compelled to vary their itinerary, and reach the Sandeh region through the countries of the Moru and Abaka tribes, instead of that inhabited by the Bongo.

The habit of using a well-known road, and the relative security that it afforded, was the reason that between Lado and the Mambettu tribes communication was kept up by the Makraka road, through the Abaka tribes, where the old road was again taken. The journey was thus very much lengthened, and in the season of the rains became a difficult and painful one, scattered over as it was with bogs, especially in the region of the Abaka.

I had for a long time conceived the idea of a new road through Lado not yet explored. I had not long to wait for the opportunity of trying it. Emin Bey (who had asked me long before to pay him a visit at Lado) wrote to say that a steamer was soon to arrive from Khar-toum, and (February 1883) I resolved to set out.

The waterparting between the Nile affluents and those of the Dongu, formed by the heights which extend from Ndirfi towards Tomaya and Gabologgo, has near Tendia a convenient depression for passing into the territories of the Makraka.

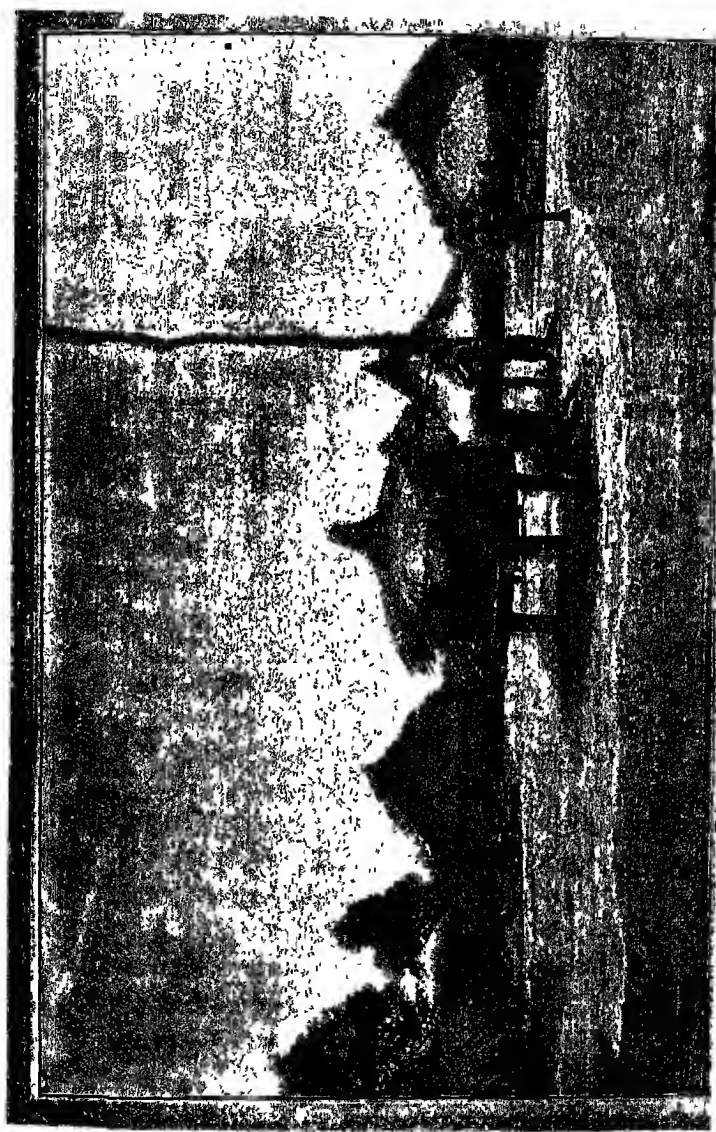
By following the valley of the Dongu and the banks of that river as far as Ba, and then taking a direction to the north-east, one reaches the Tendia tableland. The road is easy and good, and not broken by swamps or large rivers. The Garamba, which can be forded in the upper part of its course, is the largest stream. Meadows of long grass cover the country, and are inhabited by numerous buffaloes and antelopes. The native villages are surrounded by large and rich fields of Indian millet and manioc. Trees of *bassia Parkii* grow everywhere. The fruit of this plant is of a delicate taste, and is used by the natives to prepare a vegetable grease, much used among them. The population on the right bank of the Dongu is composed of Sandeh people; a small colony of Madi and Abukaya inhabiting the upper Garamba valley.

Sandeh and Loggo people, whose language and customs are in affinity with the Monfu, dwell on the left bank of the Dongu.

From the Kibali the land gradually rises without abrupt elevations from 2200 feet (670 metres) above the level of the sea, to 2650 feet (810 metres) at Tendia, where we arrived on the twelfth day after our departure from Tangasi.

We had good weather, and found the ground dry, and little water in the rivers.

At Kabayendy I was met by Ringio, the chief of the Bombe, thus called by the Sandeh of this place. He had been an employé with Petherick, and afterwards entered the service of the Egyptian Govern-



THE TRUCK FARM.

ment. Endowed with an iron hand and a great amount of good sense, he had succeeded in disciplining his people, who were not only naturally inclined to freedom, but also to disorder.

During Gordon's government, he lent his services, with four thousand workmen and carriers, for carrying the sections of the two steamers, *Khedive* and *Nyunza*, from Mugri to Dufilé.

He was a genial man, and his manners were courteous and respectful. Wando, the great chief of the Sandeh of the West, had paid him a visit a short time previously, and he told me, evidently with great pleasure, of the reluctance of the chief to change his old customs and habits. "Imagine," said he; "one day he told me that he could not stay any longer with me, because the food at my table did not agree with him." "How can you be dissatisfied with the food I give you?" I replied. "Goats, bullocks, and fowls are killed every day in your honour."

"Oh, my dear friend," he answered, with a deep sigh, "after abstaining so long from it, I am burning with the desire to eat human flesh."

"But these things are no longer done in Makraka, and I could not tolerate them if they were."

At Wando the chief Arab, Ibrahim Mohammed, surnamed Guruguru, loaded me with civilities; Emin Bey, the Governor, had informed him of my intended arrival, and he was more polite and attentive to me than I can describe.

Two days after (March 20 1883), a letter from Emin informed me of the arrival of the steamer *Telahuin*, and I immediately left for Lado.

CHAPTER XV.

DR. EMIN'S REPORT.

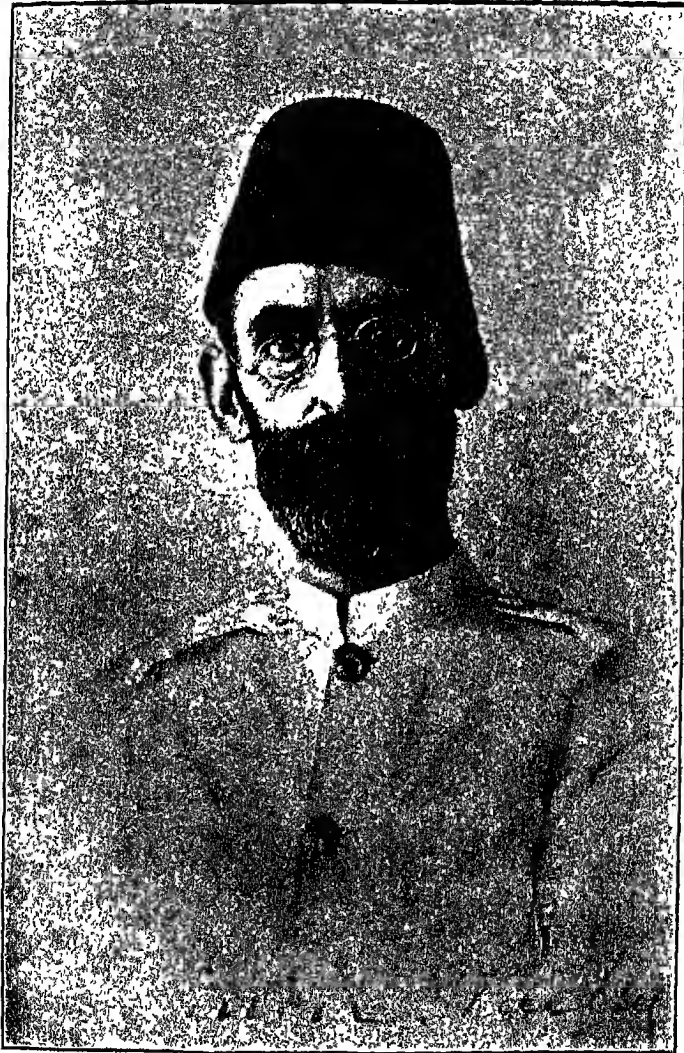
Dr. Emin Pasha—Gordon's agent—In Uganda and Unyoro—Governor of Lado—His mode of government—Difficulties to overcome—His special interest and care for the cultivation of land—Study of the country under his governorship—His qualities and faults—Equatoria according to Emin's report—Ivory—Table of the export of ivory from 1863 to 1879—Ostrich feathers—Honey and wax—Skins and furs—Living animals—Vegetable produce—Grain—Vegetable oils—Gums and resins—Tamarinds—Sugar-canes—Cotton—Tobacco—Coffee—Nutmegs—Iron—July 11, 1882, at Alexandria—Fall of the Khedive's prestige—Egyptian colonels—Arabi—Mohammedans and Christians—Tel-el-Kelbi—Comical conclusion of the drama—The news from the Sudan casts a sinister light—The steamer *Tilakui* returns to Khartoum—"Nor had I alone this hope"—Dr. Baldo Dabbeno—On a journey with Emin—The security of the Dongu road assured—Compulsory and disagreeable stoppages—Two hostages—Peace is made—A biblical donkey—The good Yangara—"Every good action deserves a reward"—Emin in Mambottu-land—Revolution in the Rohl region.

IN the year 1876, Dr. Edward Schnitzer, under the name of Emin Effendi, entered the service of the Egyptian Government and was sent to Equatoria as a medical man at the order of General Gordon, who had been in those provinces since 1874 as a Mudir or Governor.

Emin Effendi was appointed chief on the Sanitary Service and head of the Board of Managers; later on, he was sent on a special mission to the Kings of Uganda and Unyoro.

The zeal and intelligence he showed on this occasion won for him Gordon's esteem and respect, and in 1878, when the General was appointed Governor of the

Egyptian Soudan, he entrusted him with the govern-



EMIN PASHA.

ment of the Mudirate. The wise steps he took for the

reorganisation of the country were crowned with success : he regulated the administrations, suppressed inveterate abuses, and watched over the development of the best interests of the province. Being surrounded by worthless men of known dishonesty, he succeeded, by constant vigilance and tact, in keeping the power of his officials within certain bounds and restraining as much as possible their evil influence.

As the Egyptian Government used to consider Lado a penitentiary colony of Egypt and the Soudan, Emin Effendi was prevented from dismissing (as he would have liked) those officials whose conduct was culpable, and substituting able and trustworthy ones.

In obedience to Gordon, who had ordered that all stations on the Victoria Nile should be abandoned, Dr. Schnitzer directed his special attention to the northern parts of the provinces, as he had also been ordered to do by Gessi, Governor-General of Bahrel-Ghazal and Equatoria, who limited the territory over which Government influence was to extend, to Wadelai.

It was at Makraka, in the country of the Bari tribe, and in Mambettu-land that his ideas of progressive civilisation were first carried out. By frequent excursions through the country and by the union of knowledge with discrimination he was personally enabled to learn the people's requirements, the difficulties to be surmounted, and the best means to use for the enterprise ; but many were the obstacles placed in his way, such as the vast extent of territory, the dishonesty of the public officials, and the continued refusal of the Central Government to comply with his applications and proposals.

The primary causes of the revolution which convulsed the Egyptian possessions and Equatoria must

be traced to the occult and deleterious intrigues which had been destroying the authority of the State for some time, and alienating from it all good feeling on the part of the people. The revolution found him unprepared, and he was led by the course of events into doubts and errors. If his province did not succumb to revolt, as others had done, we must in justice allow that it was due to the prestige acquired by him in developing the resources of the country, to the study of which he had devoted his mind and, indeed, his life.

In Gordon's time Lado received its supply of wheat directly from Khartoum. Emin Effendi, by encouraging agriculture and regulating the collection of the tribute, succeeded in filling the granaries with sufficient quantities of corn to meet the requirements of the province. By distributing seed of all kinds, which he obtained from Egypt and Europe, he promoted the cultivation of the soil ; papaw, orange and lemon trees, cotton, guava, grapes, and every kind of vegetable rendered the gardens of Lado, Makraka, and Kakua beautiful. He devoted the greatest attention to the study of the soil and its riches, as well as to the opening of new roads, the employment of animals for the transport of goods, and the rearing of cattle ; and if events had not prevented him from carrying out several useful reforms, it must be confessed that he would have actually laid the foundation of the work of amelioration. His serious nature and great love for natural science and solitude caused him to avoid everybody's society. If not proud, he was certainly self-reliant, and seemed to disdain the careful study of the men who surrounded him. He believed that he could attend to everything himself, and when he saw that he could not alone prevent the forthcoming ruin of his province, he con-

ceived false opinions, often changed them, and thus injured himself.

Equatoria is one of the richest provinces of Central Africa for the excellence and quantity of its products, for the abundance of water, healthy climate, and great natural beauty. A few words about it will certainly interest our readers, and we therefore quote the following passage from a report sent by Emin to the *Esploratore*.

* * * * *

“As is well-known, ivory is the principal item in the Soudanese Budget; that supplied from the mountainous and dry regions east of the Nile is the hardest, and on this account in great demand, obtaining the highest price. But, from the period of Gordon's administration, all the ivory was declared to be a monopoly of the Government, whilst in Uganda, Unyoro, and other countries, this trade is still free.

“No private enterprises for elephant hunting exist, therefore, in Equatoria; and as Arab and European sportsmen have never had the courage to go as far as the Equatorial regions, the supply of ivory is limited to that which the negroes gather in their hunts with lance and fire.

“It is owing to this, that whilst elephants are scarce in Bahr-el-Ghazal, they are numerous all over the territory of the properly called Equatorial province and in some places have become a public calamity.

“If the supply of ivory has been plentiful up to the present, we must not forget that it is due to the trade established with the South and Western countries far beyond the Egyptian territory; nevertheless, for some years there has been a considerable decrease in its supply.

"The Equatorial Provinces send about 700 cwt. of ivory per annum to the markets, of the average value of £30,000.

"It is difficult to say how much is supplied by the territory of Bahr-el-Ghazal, as the greatest part of the ivory sent from thence to Khartoum is not the actual annual production, but remnants of the old stock of late proprietors of zeribas, as Zebehr Pasha, Ali Amuri, and others. The productive power of the country is not to be reckoned exclusively by the supply of ivory. The expenses for the management, though great, must naturally increase with the annexation of new countries. The monopoly system which is established in the Bahr-el-Abiad province, by being an obstacle to the colonisation of the country, prevents a regular and steady increase of the revenue from agricultural and commercial sources, whilst, on the other hand, it helps to augment the expenses of the country. The day will soon come, therefore, when the supply of ivory will not be sufficient to meet the heavy charges.

"Hippopotamus tusks and rhinoceros horns are not yet inquired after, but they will be when Africa is open to commerce and trade. Both these animals are to be found everywhere in great numbers, and if they have not been disturbed till now, it is only because there were no buyers."

* * * * *

In order to complete the above report, I quote the following table from the *Esploratore*, showing the export of ivory for a period of twenty-five years, and for which we are indebted to Mr. W. Westendarp, of the firm of H. A. Meyer, the largest European house in the trade :—

	Kilogrammes.		Kilogrammes.
1853 . . .	92,000	1867 . . .	137,000
1854 . . .	110,000	1868 . . .	95,000
1855 . . .	123,000	1869 . . .	138,000
1856 . . .	79,000	1870 . . .	113,000
1857 . . .	144,000	1871 . . .	167,000
1858 . . .	202,700	1872 . . .	107,000
1859 . . .	174,000	1873 . . .	155,000
1860 . . .	151,000	1874 . . .	113,000
1861 . . .	114,000	1875 . . .	166,000
1862 . . .	186,000	1876 . . .	120,000
1863 . . .	115,000	1877 . . .	185,000
1864 . . .	166,000	1878 . . .	205,000
1865 . . .	97,000	1879 . . .	80,000
1866 . . .	130,000		

1 kilogramme = 2 lbs. 3½ oz.

"In the west of Bahr-el-Ghazal," writes Dr. Emin in his Report, "the country being covered by forests, ostriches are rare, whilst in the East, at Latooka, they are to be found in troops. These birds are still more numerous in the vast sandy plains of the Lango* country, where the natives give their feathers to the neighbouring tribes in exchange for iron.

"In the large villages of the Uniro tribe, far south-east, ostrich sheds are often to be seen, and in the morning these birds go out to feed with the oxen and donkeys, and are driven back to the villages at night. Their feathers are of excellent quality, equal in value to the best Kordofan feathers, and might form a valuable article of commerce. The breeding of these birds was started at the stations two years ago (1881), and if the results are not satisfactory, it may be on account of the youth of the captive birds, which perhaps prevents their multiplication. Anyhow, these experiments deserve the greatest attention. The price of a young ostrich is so low, and its breeding so easy, that the capital

* Lango, the Galla tribe.

employed in the business would yield a high rate of interest.

"There is, properly speaking, no apiculture in the countries inhabited by negroes. The natives hang baskets on the top of isolated trees, as practised in the Makraka and Dinka territories, some of which are woven, and others made of bark, as in the south.

"They generally put one basket only on each tree, but sometimes several, in which case they are placed far apart.

"The bees avail themselves of the dwellings thus provided for them, and complete the business. If the natives, upon inspection, find the baskets full, they expel the bees with smoke and gather the honey, which varies in quality according to the locality and mode of preparation. That of the Makraka and Dinka people is of a dark colour, often almost black, because they melt it with fire. Mountainous regions supply the best honey, which is very aromatic, and as clear as water. The negroes content themselves with pressing the honey from the comb. The wax used to be thrown away, being only in a few cases used for making candles; I have never seen natives eat it. The quantity of honey produced being very abundant, that of wax must be equally so; but people do not care for it, and perhaps they have good reason for so doing.

"Upon several occasions, large quantities of wax were stored, but it was kept in the warehouses for such a length of time, for want of carriage to Khartoum, that it was totally destroyed by insects.

"During 1882, *only one steamer* arrived in the Equatorial Provinces! If merchants were allowed to buy wax, the Government would benefit by it.

"The hides of cattle slaughtered for the soldiers' food would be sufficient to fill the Khartoum markets.

If we add to the number of those killed for the consumption of private people, and the hides, which may be bought cheaply (especially of the Southern tribes), to the sheep and goat skins, that are not used at all, they would reach a wonderfully high figure. Transport would certainly raise the price, but if the skins were tanned on the spot this inconvenience would be partly remedied.

"In Central Africa, tanning materials are to be found in great quantities, and of very good quality, and a venture in this sort of business would certainly meet with success. Until the present day, hides were used at the most for local and packing purposes, and no useful commercial value has ever been attributed to them. The reason is that they found it inconvenient to fill the Khartoum market with commodities of the kind, the pretext for refusing to do so being that skins brought from those regions did not have a ready sale.

"Hides of buffaloes, antelopes, and giraffes may be easily procured. For want of buyers, these are utilised in the manufacture of leather, sandals, water-skins, &c. Whips are made of long strips of hippopotamus skin.*

"Furs are quite unknown. Besides large beasts of prey, such as leopards, feline animals, and others, there are scattered all over the country an infinite number of smaller wild beasts, such as the civet cat, ichneumon, &c., the skins of which could doubtless be used advantageously. A species of otter, very common in all large rivers, has excellent fur, equalling that of the beaver in softness and beauty. The skins and furs of several kinds of monkeys, as, for instance, the *colobus quereza*, the spotted skin of some antelopes, the *tragelaphus scriptus*, and the *alcelaphus bubalis*, for example; giraffe, zebra, and *lycaon pictus*. All these

* Now these are used for making travelling trunks, &c.

may be had from the natives for almost nothing, and in sufficient quantities to meet any demand. To these we may add the skins of sheep, the long-haired skins of some goats bred in the Msoga and Lur countries, which will compare with any angora skin.

"The development of a successful cattle trade is prevented by the great aversion that the natives have to parting with their oxen, which are very abundant in the Southern provinces. In the territory of Bahr-el-Ghazal the possession of a cow has been considered a great privilege for some time; goats and sheep are also scarce. The case is much better, however, in the Equatorial provinces, where, on account of the suppression of raids for the last four years, cattle are plentiful, and a rational breeding might prove a good speculation.*

"But to the east and south-east two other animals, *viz.*, the ass and the camel, deserve our attention. In all the villages of that part of the vast territory inhabited by the Lango tribe which is accessible to us from Akkara to Turkani, numerous herds of donkeys are bred by the natives, which are only required for the supply of milk. They are of medium height, with white hair above their hoofs and a broad black stripe across their shoulders; they are very strong, and experience has proved that if well fed they live a long time. In the Equatorial provinces they are now being used for carrying and other purposes, and are imported into Bahr-el-Ghazal, where they meet a ready sale, owing to the low price asked for them.

"A little farther north, among the Western Galla tribes, camels are kept in herds of from five to six hundred, and are only valued for their milk. It is true

* The countries of the Ghazal river, which were devastated by slave-traders, were abundantly provided with cattle by Gessi, who enforced laws and regulations wherever he gave oxen, in order to develop and preserve the breed.

that the vast sandy plains of this country, with few forests and ponds of salt water, are admirably adapted to the breeding of the camel. We transported several of these animals to Rejaf, where they were very useful.

"I have been aware for a long time of the great advantages that would attend the introduction of tame buffaloes here, but, although many of them are to be seen on the roads to Khartoum, I have been unable as yet to possess one. The necessary conditions of their existence—viz., heat, water, mud, and bitter gramineous plants—are so abundant in this country that these animals would supplement the laziness of men, and could very well supplant the ox, a more delicate animal, whilst female buffaloes might supply milk abundantly. While trade in live animals, and especially in birds, is carried on with success on some parts of the Western and Eastern coasts of Africa—wonderfully adapted for traffic with Europe by their favourable situation—our territory, rich in all sorts of animals, has not yet been thought of for this business. By regulating navigation in a convenient way, the trade from here to Khartoum and Berber and through the desert to Suukim would present but few difficulties.

"The ever increasing requirements of the European Zoological gardens would suffice to ensure a prosperous trade."

Emin's report then passes to the vast and plentiful fields of the vegetable kingdom; the cultivation of grain on a grand scale, amongst which we find dhurra, (*sorgum vulgare*), telabun (*eleusine coracana*), dokon (*penicillaria* sp.), sesame (*sesamum orientale*).

"To reckon, even by approximation, the production of grain in this country, would be a difficult task, but if we consider that, at least up to 2° N. lat., grain

forms the chief and very often the sole food of the natives, and that immense quantities are used for brewing *mèrissa* (the beer of this region), perhaps we can conceive an idea of the great extent of corn cultivated. We must not forget either that a great part is destroyed and consumed by myriads of birds and voracious quadrupeds.

"The price of grain being so low leads me to think that export would be profitable, but, anyhow, it could be used for manufacturing alcohol, of which a great quantity, such as brandy and liqueurs, is imported annually from Egypt by the Soudan, and then, alas ! too willingly consumed. Why then could it not be made in the country itself? The attempts made up to the present have only yielded a worthless liquid, not fit for use, but with improved systems of distillation there would certainly be better results.

"Maize, from which very good alcohol may be obtained, flourishes all over the country, and its cultivation is on the increase. Very many other fruits, tuberiferous plants, &c., fit for the production of spirits, are grown in the Soudan.

"Sir Samuel Baker succeeded in distilling brandy from sweet potatoes; and amongst the Zanzibaris settled in Uganda I found that a spirit produced from bananas was greatly used. All these drinks have a peculiar odour, not very agreeable, due, perhaps, to their imperfect preparation.

"The attempts at cultivating wheat have as yet given unsatisfactory results: the seed from Egypt seems unsuitable to our climate. But the mountainous region is an excellent field for experiments, especially for the cultivation of cereals, and, undoubtedly, with proper seed we should have very good results.

"As a proof of my statement I mention the cultiva-

tion of rice, which already pays for the agriculturists' labour.

"In 1878 I received a small quantity of rice grown by an Arab residing at Uganda, and which I used for experiments.*

"The rice obtained was good enough, but small and of a reddish colour.

"Some time after, I tried other experiments with Egyptian rice sent to me by Dr. Schweinfurth and Stone Pasha, and that now grown in the Soudan is not inferior to the Egyptian. Here, as well as on the East coast, cultivation is limited to the stations. The black population understands nothing of these new crops; that which sufficed the father satisfies the son as well. As it seldom happens that negroes care to keep pet animals or birds in their huts, so they seem to be wanting in horticultural aptitude.

"First amongst oleaginous vegetables is sesame, the oil of which is produced in great quantities, but one third, at least, of it is wasted through the defective process of extraction. When fresh, this oil is very good for cooking purposes, but after awhile it becomes thick and acquires a peculiar smell similar to that of walnuts. In the second place comes the oil of *arachis hypogea*, which is preferable to the oil of sesame. It has a pale colour, is clear, and keeps well for a long time, being perfectly free from smell. It is considered the best of comestible oils.

"The *arachis hypogea* is largely and especially grown in the vast sandy plains of the Dinka country. The Sandeh and Mambettu people are extremely fond of this nut, and now its cultivation is spreading eastward to Dufilé, where the land is well adapted to its

* The cultivation of rice was introduced into this country by Zanzibar Arabs, and also at Uganda, with satisfactory results (Wilson, *Esploratore*).

culture. On account of the greater difficulty in the extraction of oil from it, and notwithstanding the higher percentage of oil contained in it, the quantity wasted is larger than that of sesame.

"The fact is worth mentioning, that whilst these nuts are eaten with pleasure everywhere, and animals like to dig them out of the ground, the oil is not used because it is supposed to cause disease.

"Another oil of good quality is extracted from the *hyptis spicigera*, which is grown everywhere on a large scale. The seeds of a small gourd called *ombreke* in Makraka also produce a good oil. In the South-west territory the *elais guineensis* is to be found in great numbers; the fruit yields quantities of oil. In the Western lands this tree grows much farther towards the north, as Lupton Bey has frequently found it at $6^{\circ} 42'$ lat. N., and $25^{\circ} 20'$ long. E. Undoubtedly, the *elais* could be grown here, and I am impatiently expecting some seeds promised to me, in order to try its cultivation. The plants which I have mentioned give liquid oils. Now I have to deal with two others, from which solid fat is obtained at an ordinary temperature, viz., the *stereospermum* and the *bassia Parkii*. The former gives a small quantity of grease, which, owing to its smell, is only used for frictions, but from the fruit of the latter, which is similar to a chestnut, great quantities of fat are manufactured, and it is used for food, regardless of its peculiar smell of burnt matter. This tree grows all over the country, and I have seen large forests of it in the South-west. The samples I sent to Khartoum for soap manufacture gave such good results that large quantities of the grease are being demanded.

"Until now, all the soap used in the Soudan has been imported from Egypt, but on account of the large quantities of oil and grease mentioned, a remunerative

business might be established in the country for the production of a large quantity of this commodity.

"Soda, having not yet been found anywhere in the Soudan, must be imported from Egypt, but as its price is very low, that would not constitute a serious obstacle to the prosperous development of a local soap factory.

"Without taking into consideration the small quantity of gum Arabic that may be gathered in the acacia forests, we must first of all say a few words about india-rubber. It is chiefly supplied by the *carpodinus acidus* and the *carpodinus dulcis*, which grow from 8° N. lat. towards the South almost everywhere, but principally on the banks of the water-courses, on the rising ground near which are extensive woods of this plant.

"Some samples obtained from trees grown here were sent to Khartoum, where the merchants declared them to be excellent, although parts of them contained water.* This fault may easily be remedied, as it is caused by using hot water to accelerate the solidification of the lacteous juice; it would therefore only be necessary to substitute a better process. The natives willingly gather the rubber for a small consideration, and the number of plants is large enough to give hopes of good crops for some time to come. Of course, it must be distinctly understood that new plantations of trees will be necessary in a few years in order to obviate the danger of reducing the supply to *nil*.

"The largest results have hitherto been obtained by the Mambettu people; but, strange enough, this rubber has been recognised as inferior in quality to that from

* A sample was sent to the *Società d'Esplorazione Commerciale in Africa*, and the firm Pirelli Casazza & Co. declared it of good quality, but containing water.

the drier country of the Dinka, which is perfectly pure and odourless. Several other resins, some of them scented, are waiting to be analysed, in order to test their practical value.

"The tamarind is a very common tree, and yields fruit abundantly. The pulp which is obtained from it is not as acid as that of the Darfur tamarinds, and therefore more agreeable. Sugar canes are plentiful in the South, at Uganda, and are now grown at every station, and if sufficiently irrigated give stout and juicy stems. Different kinds of cotton are grown in various places; for instance, in the Bari country there grows a *gossypium*, the seeds of which, when ripe, are green, and its cotton has long fine threads. Some native weavers of Dongola established a mill here, and many people earn their living by weaving the so-called *damur*, a native cotton stuff, well adapted to our climate.

"Unyoro and Latooka tobacco deserve especial mention. The production of it naturally does not exceed the requirements of the country, but it could be increased to a considerable extent.

"Coffee is very plentiful in Uganda; but as it is not exported, we ought to try its cultivation in our mountainous districts.

"There are great crops of nutmegs in the south of the country, especially in Mambetta-land.

"A clever botanist would be able to find numerous other plants useful for commercial, alimentary, and other purposes. There is, for instance, a group of plants which might be used for weaving or spinning; others give good colouring matter, and others, again, tanning material, &c.

"Especially in the South, a vast and rich field is open for commerce and industry; and let us hope, for the welfare of the country, that no delay will be made

in using the materials which Nature offers in such abundance."

* * * * *

This interesting report, which was published in the *Esploratore* and is little known in Europe, closes with a hint about iron, the sole native production of the mineral kingdom in this country.

* * * * *

"Iron of good quality and in great abundance is found everywhere, and fused and worked, it is an article of commerce which is much sought after in the North and West; where roughly worked points of arrows and lances are used as currency and have also a marketable value for procuring a wife, like oxen.

"The most skilful and artistic blacksmiths are in the South; the best are among the Mambettu and Makraka people, amongst whom there are some chiefs highly reputed as workmen. I am at present ignorant of the existence of other metals, besides iron, but this does not at all prove that there are none; we are rather inclined to believe that great treasures of this kind are hidden under the earth, principally in the East."

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The news we received on the arrival of the steamer was bad. Egypt had become the theatre of sad events; Alexandria had been bombarded July 11, 1882; and exasperation at this had led to murders in Tanta and other places.

The serio-comic revolution, which suddenly sprang up in Egypt, had its first manifestation in the disagreement between two military factions. Said, Viceroy of Egypt, was the first to bestow favours on the fellahs who had not previously been considered. He promoted them both in the Army and in the civil

offices of the Government. Ismail, his successor, ever ready and anxious to free himself from dependence on the Sultan of Constantinople, raised the position of the natives, who till then had been humiliated and oppressed, to a still higher level. But while the Army was being reinforced by the national element, the Khedivate was daily becoming weaker, both through the so-called "control" and the joint protectorate of England and France. Ismail fell and young Tewfik, who succeeded him, being of a quiet temperament and scrupulous sentiments, found himself powerless to master the bitter hatred which existed between Native, Turkish, and Circassian officers, and that resulted in a positive advantage to the national party of the Army. The contempt endured and silently restrained for so many years could no longer be tolerated. Their numbers, influence, and readiness to fight induced them to make repeated demonstrations and mutinies, ending in a real military pronunciamiento. The Minister for War was dismissed, and three colonels, Toulba, Abd-el-Hashish, and Arabi, were masters of the situation. However, Arabi was the leader and very soul of the movement, which, born and nurtured in the barracks, speedily spread among the people. The opposition to the Khedive and Europeans became (under the pretentious form of a national movement) a war of Mussulman against civilisation. It must necessarily have ended in this manner, because the idea of a fatherland and love for it are not understood by Egyptian Arabs. The movement naturally degenerated into religious fanaticism.

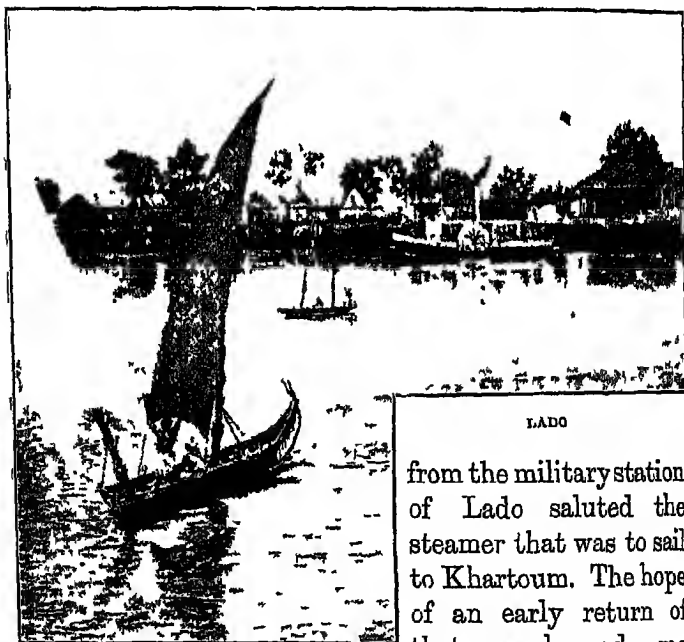
Slaughters, conflagrations, and robberies, were the dreadful consequences of the pretended revolt. The great drama had a comic end when Arabi, defeated at Tel-el-Kebir—an easy victory over a weak defence—

appeared as a confessed culprit, and was favoured with an unasked-for reprieve.

Suddenly the country became calm again, and the faithful subjects cheered Tewfik Pasha.*

The news concerning the pertinacious Mahdist revolution in the Soudan and the continual desertions and defeats of the Government troops was of much more importance. The horizon shone with a sinister light, threatening the near future.

On April 14, 1883, at 10 A.M. the flag which floated



LADO

from the military station of Lado saluted the steamer that was to sail to Khartoum. The hope of an early return of that vessel made me

almost anxious to see it depart, nor was it I alone who cherished that hope. At this time Dr. Erardo Dabbene, a clever young man, enthusiastically fond of Africa,

* P. Ferolani Malmignati: "L'Egitto senza Egiziani" (Egypt without Egyptians).

was about to return to Italy, being compelled to leave by the climate, which was unfavourable to his health. He had visited the countries on the Nile south of Lado, and journeyed as far as Fatiko and the country of the Shooli, collecting insects.

May 2, 1883.—I was thinking of returning to the Western countries, and Emin, desirous of securing the safety of the new Dongu road, and visiting Mambettu-land, asked to accompany me. We reached Tendia, passing through Wandy and Ndirfi, and he established a garrison of irregular soldiers there. Then we travelled to Dongu, and Emin Bey, after having entered upon agreements with the native chiefs, established two stations there, which he called Mundu and Dongu.

I preceded him to Mambettu-land; and as I did not wish to journey upon a road I knew already, I decided to visit the country between the Gadda and Ello rivers, inhabited by a colony of Maigo. The population was large and the country flourishing, with numerous villages and vast cultivations. But I had scarcely reached the neighbourhood of the river Gadda when my people, who preceded me, were stopped and attacked. The porters dropped their burdens and fled back by the road. I tried to stop them, but not a single one answered my call. I hastened to the spot, and in the bushes of banana trees—surrounding the village on the river side—I found some natives hiding and prepared to fight. For two days it was impossible to alter the feeling of these men, as they were suspicious and excited by the people. The chief, Gangobu, desired me in a few words to go whence I came, foreigners being forbidden to visit his country. He even refused to allow me to use the water in the river, and upon any attempt being made by my boys to get it, a bent bow or a lance compelled them to retire.

However, understanding that the main reason of this alarm had been the news of the arrival of armed people, rather than the natural ferocity of the blacks, I tried to calm the hot spirit of my boys, who were always ready to fight, and making myself comfortable, I tranquilly settled in one of the deserted huts of the village. But during the night of the second day, in the early hours of the morning, as the watch upon us was not so strict, I took a boy with me and ventured into the forest, both of us armed with rifles. Everything was still; no human beings were to be seen, but I perceived a hut at a short distance, and through the open door observed two men sound asleep; as quick as lightning we rushed upon them and ordered them to follow us to our camp. Being astonished, frightened, and half asleep, they did so.

The parley with the chiefs, by means of my two prisoners (one of whom was a person of rank), occupied the whole day. The natives had become more tranquil. Reason had again taken possession of their minds, and we succeeded, before sunset, in getting a solemn promise from them that on the following day they would not only allow us to pass the beam which served as a bridge across the river, but that they would escort us as far as the village of another chief. We crossed the stream next morning by means of this bridge, which was formed by two beams joined together and resting upon flexible fork-shaped sticks stuck in the mud of the river, which was a roaring torrent under our feet. Assisted by two negroes, in order to have a firm step upon the planks, which bent each time my foot was raised, I reached the other bank of the river, with no little astonishment and pleasure. The difficult task of making my donkey cross now remained to be achieved. The river having a very rapid current, and

CROSSING OF THE GADDA.



CROSSING OF THE GADDA.

the banks being very high and steep, made it appear a serious problem. Whilst I was endeavouring to find the means of solving it, I saw two negroes take hold of the obstinate animal, tie his legs with ropes, and, assisted by other natives, lift him on a pole, and unhesitatingly carry him over the bridge and lay him at my feet.

In the evening my friend, Yangara, having heard of my possible danger, met me, and wanted to punish the inhabitants by firing their village, but I asked him not to do so. They deserved to be forgiven for the service rendered to my donkey. Every good action should have its reward.

During his short stay in Mambettu, Emin visited Bellima and Tangasi. He got rid of some riotous Arab officials at the station, and sentenced the chiefs Mambanga and Baghinde to death. He was making arrangements for exploring and opening a new road from Gango to Wadelai, when the news arrived of the insurrection of the natives in the Rohl district. This was the first lightning of the storm which was approaching from Bahr-el-Ghazal.

Emin Bey then returned to his position of defence at Lado.

CHAPTER XVI.

THE MAHDIIST MOVEMENT.

State of the negroes in the Egyptian possessions—Letter to Captain Camperio—The question of slavery and its difficulties—The curse of Ham—Inclinations of the negroes—Masters and servants—Slave-traders—Native chiefs their accomplices—Egypt and Zanzibar—The infamous slave-trade—Europe and the treaties—The Khedive Ismail—Sir Samuel Baker—General Gordon—Desperate resistance—Necessity and duty of preventing the slave-trade—The Arabs must be removed—Domestic slavery—Patience and perseverance—Proper means—Marriages, courts of justice, and altars—Homes—Rule of the negro tribes in the Mambetta and Sandeh countries—Progeny and slaves—The Moutu and Aburambo tribes—Effect of a sentence—Women—Mambunga and Baghinda resuscitated—Rebellion in Mambetta—Kadoba's and The temple of Janus closed—Two hours sentenced to death—Chamberlains compelled to fast—A neophyte for a plate of meal—Rivalry between Arabs and Southerners—Ibrahim Garaguru—Lieut.-Col. Bachit Bey—King's head—Alloron, Baker's enemy—The rebellion in Bahr-el-Ghazal—Johann Maria Schöffer—Emin's letter, May 28, 1884—"Either I win the day or die"—Keremallah's intimation—Deliberations under the impression of fear—"It was a dream"—The difficulty of retreat—Exodus of the Arabs—"The tree offers shade, and the Koran is mine."

I THINK it advisable to transcribe the following letter which I addressed to Manfredo Camperio, editor of the *Esploratore*, in August 1883, concerning the condition of negroes in the Egyptian provinces, even after events have partially modified the condition of affairs.

TANGASI, August 30, 1883.

"The slave trade, though said to be momentarily lulled and reduced, may nevertheless, under favourable conditions, spring forth anew, and regain a vigorous existence if radical, energetic, and logical measures are not taken to destroy every hope of those infamous

merchants. The establishment of a special official at Khartoum for watching and suppressing this shameful business, will not have the desired effect; only sound legal and practical measures can avail to remove the causes favouring it, or be the means of giving a safe and peaceful life to people who drag out their existence in fear, mistrust, and hatred.

"A serious and civilising policy of the State, promoting the development of industry and increased activity, will be more useful than the pompous, declamatory circulars, written for the only object of hiding the evil by denying its existence or diminishing its extent. The Negro countries should be completely separated from those of the Arabs or those where they predominate, and the Bahr-el-Ghazal should be grouped together with Equatoria under a separate autonomous rule. Uniting these scattered members within a natural and logical boundary would awake a confidence in the blacks which they do not now feel in the Government, and convince them that it would have the same care for them that it has for the other provinces of the State.

"The Arabs who are now scattered over the territory without any permanent abode, hopeless of assimilating with the natives or of acquiring a superiority over them, and who are thieves and beggars without exception, should be sent to their native country with no probability of return. It would be easy enough to give the new province, thus cleared of a pestiferous and dangerous element, a just rule, in accordance with their most urgent wants.

"The Soudan Government has to deal with an Arab population quite distinct from the natives in race, language, habits, and tendencies. To facilitate the action of the State, the new territory should be sub-

divided into three great provinces under a Mudir, viz., the northern, eastern, and western, all subordinate to the chief of the province, who should reside at Sobat, a very convenient locality, situated at the junction of the watercourses near Khartoum, Lado, and Bahr-el-Ghazal. The first and principal reforms to be introduced should be discretionary power given to a European Governor, free trade, free admission of the merchants to the markets, facilities of transport, encouragement and prizes for agriculture, and the establishment of elementary schools. Confidence should, above all, be inspired in the population; negroes, well aware of the value and importance of the benefits offered them, would, if not from gratitude, certainly on account of self interest, be certain to follow the new path opened to them."

* * * * *

The slave trade is a very complex question that cannot be solved either forcibly or suddenly; the solution must follow the gradual development of an historical process, and any irrational act would only make the evil worse, and increase the difficulty.

Civilisation in America was the work of conquest and destruction, but in Africa it ought to be one of assimilation.

Since the day in which men's wickedness applauded the malediction pronounced upon Ham, his descendants have been condemned to nudity and slavery. The intellectual and moral development of African populations has always been hindered by obstacles, accumulated not only by Nature, but also by man; moreover, on account of the special conditions of climate and soil, they have but limited wants and wishes, and could never avail themselves of the benefit of moral and intellectual improvement. As a consequence, the incli-

nations of the blacks have solely depended on mistrust, revenge, hatred, and reciprocal destruction, which they consider the noblest virtues, and to satisfy them has been the sole object of their existence. The domination of the strong over the weak led to the primary difference between master and servant, which in course of time, in consequence of the habitual cowardice and superstitious resignation of the latter, degenerated into slavery.

The conquered was a slave condemned to work, and an object of exchange, as any other merchandise ; but the evil did not rest here : chiefs who afterwards came into contact with the Arab slave traders, induced by a desire for the possession of objects which satisfied their curiosity and raised them from their low condition, thoughtless of the ruin they were bringing on themselves, entered into contracts with them. The trade was thus organised ; the negroes became mere beasts of burden, and, dragged away from their country, were barbarously sold in the markets ; and the Arabs, despising a people who had no religion, and trampling on every right of humanity, hunted the natives as if they had been wild beasts.

Egypt and Zanzibar became the great emporiums of human flesh. Europe required treaties against the slave trade, and obtained them, but the evil, deeply rooted and very profitable, only exhibited the appearance of suppression ; mercenary employés, being continually bribed and corrupted, often had a share in the infamous traffic.

Ismail's Government bought the slave trader's establishments, but with no practical result ; arms were resorted to, but the wished for issue was not attained.

The interested parties' intrigues discomfited Sir Samuel Baker. Gordon, who had initiated the work

very cleverly, having been drawn into the war of Bahr-el-Ghazal, left the Soudan in the excitement of rebellion which jeopardised public tranquillity.

The bloodshed did not bear fruit; the appeal to arms, instead of solving the question, exasperated it, and as a manifestation of the spirit of resistance, the Mahdi, the man who was to redeem humanity and give peace to the world, made his appearance.

To fight the slave trade and pursue it into its deepest and darkest recesses, to make its existence impossible, especially by preventing the sale of slaves in the markets, is not only a work of humanity, but also essentially a political one. The only way of securing the success of this project, will be to restrain the arrogance of the Arabs—a nation of fanatics incapable of the most elementary ideas of patriotism and moral progress.

As long as this race predominates in Africa, any attempt at civilising that country will be fruitless. The Arab weighs on the African people like an incubus, and, therefore, the first step to be taken must be to render this deadly enemy harmless.

The position is very different in what I should call domestic slavery. It originated as a necessity in the childhood of human civilisation, and is bound to disappear ultimately; not through the power of events or of sudden changes, but through the slow and progressive transformation of social customs.

The principal features of efforts devised for the relief of the negroes must be patience, perseverance, and, in short, their protection, which, in reality, should accompany and render clear and acceptable the endeavours made for their redemption. Woe be to him who would shock their native mistrust.

The mission work ought to be kept within proper



DELSOLMAN IN DAR-FERTIT.

limits, and directed to practical purposes rather than to mystical formulas.

The authority of the native chiefs should be used to advantage instead of being ignored; all intercourse manifestly tending to the welfare of the people, and not to the hateful exploration of their natural riches, should be encouraged; in short, every effort should be made to render them thoughtful for the future, and careful keepers of property. The redemption of the blacks will become a fact on the day in which marriages, courts of justice, and religion will ensure their happiness.

Among the Sandeh and Mambettu tribes the despotic authority of the king is maintained by the co-operation of the minor chiefs, almost like a feudal rule, and is of more or less advantage to the natives, according to the peculiar disposition of the chief of the State.

Bakangoi makes his power heavily felt by his subjects, and is hated by them, but revered as a matter of traditional habit.

Kanna, firm in his intentions, but intelligent and prudent, conciliates the affection of his subjects. Yangara, chained by the slave traders' influence, is satisfied with his own prosperity, whilst Gambari is a voluntary tool and accomplice in all their rascalities. Whilst among the Sandeh tribes the slave traders' violence is forcibly opposed, in Mambettu the people give their support to the hateful business.

The Government officials and soldiers—not openly, but in reality—were also tools who facilitated the work, injuring the prestige and authority of the native chiefs more and more.

The mass of people is divided into freemen and slaves. This last class is perpetuated by birth, and augmented and maintained by wars and raids—inexhaustible sources of wealth.

In the Mambettu country the Monfu people are considered an inferior race, and supply the largest quota of slaves; but the state in which they are kept has neither the character of an offence to human dignity nor of yielding to tyranny; they are generally destined to labour in the fields, and do not enjoy certain privileges pertaining to the higher classes; but every care is taken to make them happy.

Amongst the Sandeh there are colonies of Abarambo people, who have no power in the management of public affairs, and are employed in the hardest and most painful labours; but, on the other hand, they are not ill-treated, nor are they in danger of seeing their families destroyed. A freeman may, it is true, become a slave through a sentence for some offence, but he is only liable to become so in the case of a judgment being pronounced on him by the chief, and his new social position does not much alter the habits of his former mode of life.

The slaves appointed for work in their masters' dwellings are considered after a time as members of the family. The housewife is entrusted with the management of the family, and also with that of sowing and harvesting. She influences the mind of the man, and takes an active part in the direction of daily affairs.

Though polygamy is general, and the number of wives (especially with chiefs) reaches considerable proportions, yet the distribution of the duties and rights of each of them is so arranged as to avoid disputes.

Jealousy is exhibited on rare occasions, having no reason to exist where all individual rights are respected.

Women, who are destined to hard work, are not ill-

used ; on the contrary, they are surrounded with care and attention, so long as they do not awaken jealousy in the heart of their master.

Equity and justice are generally the main features of society amongst these people ; and, if it were not for the insinuation of corrupt maxims by the Arabs, very favourable hopes might be entertained for the advance of civilisation.

* * * * *

‘ Mambanga is resuscitated, and goes about the country in the form of a leopard desirous of revenge. Baghinde, who was executed, has taken the shape of a snake, and is scattering terror and desolation everywhere.’

This is the legend which made its way amongst the Mambettu almost as soon as Emin left the country. The graves were robbed of the dead, and people, either frightened or thirsting for revenge, were expecting approaching trouble.

Yori, Mambanga’s stepbrother, raised the Abisanga people, and incited them to war, the incidents of which, sometimes favourable and at others not, roused the feelings of the population. The Abarambo rebelled against the Government. The Monfu, led by Kadebo, tried to shake off the yoke, which they had borne for a long time. Mbruo was killed by his own subjects (the Abarambo), and the Government troops were in serious danger. But Gambari made an alliance with the latter, and, having ordered his soldiers into action, defeated and imprisoned Kadebo ; whilst the troops, assisted by Yangara’s people, reduced the Abarambo tribe to obedience, and dispersed Yori’s Abisanga.

Kadebo was killed ; Gambari extended the boundaries of his kingdom ; Mbitima, a rebel to his father,

Wando, established himself upon Mambanga's former throne.

The patronage, rather than the authority, of the Government was strengthened, no matter how, and the temple of Janus was declared closed. Mussulman influence reigned, and not the spirit of progress and civilisation.

Rehan Aga, a major in the army, and a Soudanese by birth, suggested to Gambari that he should sentence to death the two wild boars which he had kept for some time in a domestic state, as guilty of being forbidden food by Mohanmed. The king also compelled the people of his Court and the chiefs to keep the fast of the Ramadan.

Captain Faratch Ajoke* taught Mussulman theology to a Bamba chief, who was an assiduous and pious pupil, more on account of the repast that was ready for him than for the sake of the theories which were to safely lead him to a heaven of wonderful happiness.

To assign the various Government offices of the Soudan either to the military or to the Arabs has always been an arduous and compromising task. The rivalry between these two factions, innate and spontaneous on account of the difference of race, was greatly increased by the rapacious acts of the slave dealers, though they were somewhat bridled by the Government; the consequence was a latent jealousy which several times broke out, and injured the right course of action taken by the Government.

Emin, through the generally righteous measures taken by him against the great prevalence of the Arab element in the Rumbek, Ayak, and Amadi territories, had caused the military Soudanese party to conceive

* Faratch Ajoke, an old soldier, who was sentenced to death as a deserter by Sir Samuel Baker, but pardoned at Lady Baker's intercession.

hopes of obtaining great power or influence in the administration of the whole country.

But contrary to the hopes of the native party that he had raised in the Makraka territory he had granted entire confidence and discretionary power to the Arab, Ibrahim Mohammed Guruguru. Thanks to Ibrahim's clever statesmanship, the country had greatly thriven, both materially and financially, but the germ of moral dissolution grew daily through the intrigues of the slave traders.

Lieut.-Col. Bachit Bey, loved by the people for his common origin with themselves, and by the soldiers for his distinguished warlike virtues, could not submit to being placed in a position subordinate to a clever and celebrated slave dealer such as Ibrahim ; he would not suffer the insult, and prepared to act ; but having fought and been conquered, he was sent to Khartoum.

The head of the unhappy Ringio, grand chief of the Sandeh, who since Petherick's time had contributed so much to the re-establishment of order and to the material development of the Makraka territory, was immolated as the reward of the triumphant Arab.

At Gondokoro, on the Nile, Gordon and Baker's inexorable enemies, Alloron and his people, the Bari, from their natural waywardness and, still more, for the continued vexations of the Government stations in their territories, had been agitating for a revolt for some time, in order to defend their own independence.

On June 27, 1884, Alloron was executed by Ibrahim Hamaghili as a malefactor and not as a rebel. The seizure of 3000 oxen, the devastation of the country, and the alienation of the Bari people's affection were the lamentable consequences ; the only satisfaction given to those poor people was the restitution of 700 cattle.

Nor was the state of affairs in Bahr-el-Ghazal any better: the Dinka people were in open revolt, Rafai, a trustworthy man and gallant soldier, had been killed in the war; the last steamer which in August 1883 had brought Johann Maria Schüver (barbarously murdered in the Rek territory) had left for Khartoum with the best soldiers on board.

Intercourse between Equatoria and Jur Gattas was interrupted by the hostility of the Agar and Atot tribes; the western route to Mambettu was insufficient for a reciprocal exchange of news on account of its difficulties and its length.

Lupton and Emin were each fighting in their own territory and for their own interests; both of them being rather inclined to indulge a vague hope for better times, than to look to internal affairs for a favourable solution of events.

The Mahdist movement was drawing nearer and nearer, and nobody thought of the precaution of general action against the ever increasing danger. Men's blunders were as great as the adversity of events and, slumbering on, they were continually expecting the morrow to improve their condition.

"So fate decreed:

And over us the booming billow closed."—DANTE, *Hell*, Canto xxvi.
* * * * *

A letter from Emin dated May 28, 1884, reached me at my residence near the river Gadda; he asked me to retire eastward, on account of the very serious events which had taken place at Bahr-el-Ghazal; Lupton had informed him, by a letter dated April 12, of the approach of the new Prophet's army; it was encamped at Dem Solyman, six hours' journey from his abode. Two dervishes had requested him to surrender to Sheik Keremallah Mohammed, a representative of the false prophet.

“‘I will fight to the last,’ he wrote. ‘I have placed three guns on the ramparts and hope to succeed in keeping them back if they assault the fortress. If I am conquered, they will at once march upon you, therefore



DR. VITA NASSAN.

be on your guard. This letter may be the last I shall send you! My position is hopeless; my people have surrendered to the enemy in great numbers. Either I win the day or die.’”

Emin added that the Emir Keremallah had informed him of the Mahdi's victories in the Soudan, of the defeat of General Hicks, of Slatin* and Lupton's sur-

* Governor of the province of Darfur.

render and imprisonment. He urged him at the same time to give up the Province of Equatoria to the Prophet's victorious army. Emin concluded his letter by saying that a general meeting of the officers and employés at Lado had unanimously decided to surrender. On the following Monday (May 31, 1884), he and the commissioners, Dr. Vita Hassan, the Cadi, the schoolmaster, Lieutenant Mussa, Osman Arbab, and Ahmed Baba, employés of the Government, would leave for Dem Soliman in order to submit to Kere-mallah. Dr. Junker also sent a letter informing me of his decision to start for the South, and asking me to follow him without delay.

Astonished and startled at the rapid progress of the storm, I meditated as to the best plan to adopt, and at once decided to make for Makraka *via* Dongu.

I left the river Gadda, July 20. All my cherished hopes and plans of following the course of the Wolla had disappeared as a dream; the course of events hurried us forward, and we were compelled to yield to them.

The difficulties of the journey were extraordinary and most painful. The negroes, disturbed by the news and frightened by the possibility of an early invasion, irritated at everything and everybody, accused us of having caused their ruin, barred the road, refused to assist, and even threatened us. The most populated centres and the roads with most traffic were full of dangers. Prudence and sagacity caused us to march by night in out of the way paths and by long routes.

In the territories having Government stations, as Dongu, Mundu, and Tendia, armed slaves of the Donagla tribe, who had left for the North, scoured the country, robbing and spreading terror on the way.

At last, on August 29, I reached Wandy, and heard

there that Emin was still holding out at Lado ; letters from Rumbek had brought news of the horrors per-



MAKKAH GIRL

petrated by the Mahdists after the conquest of the province. They had burnt the Government books and

documents; pillaged the warehouses; sold the guns, and, after having disarmed the soldiers, had sold them as slaves, together with the women and children.

These were the benefits derived from the armies of the modern prophet, the apostle of freedom.

In presence of such news, the people of Lado had reconsidered their hasty decision of May 27. They decided to send a deputation to Keremallah to offer the surrender of the province, on condition that steamers from Khartoum should be sent to take the soldiers and officials away.

This deputation, which consisted of the Cadi, the schoolmaster, an officer, and two clerks, left Lado, July 3, 1884.

But in addition to the danger threatening the province from without, a fresh internal disorder had sprung up to make matters worse. Ibrahim, chief of Makraka, having heard of the steps taken so hastily and with such want of judgment at Lado, and feeling sure of the impending anarchy (as well as incited by his religious tendencies), after having pillaged the warehouses of the State, devastated Makraka, Zogaier, and Kabayendy, and reduced many women and children to slavery, sunk the boats on the Yei at Wandy and established his camp at Kudurma.

A great number of armed slave traders belonging to the stations of the province followed his example; the exodus of Arabs had spread horror over the country. The letters that Keremallah had addressed to the officials incited them to rebellion and gave alarming news. The Soudan was lost, and Khartoum besieged and about to yield to the Mahdi.

The faith of the Mahdi troubled people's minds and consciences; religion was the pretence of the war, and the new formula was inquired into. Every one piously

repeated the new dogma. "The tree casts shade and the Koran is mine ; it is the light. There are no other gods but God, and Mohammed Ahmed is His real and last envoy.

"I have given my blood, my wealth, and my children to God ; for it is His will."

CHAPTER XVII.

THE MAHDISTS APPROACH LADO.

A modern Moses—A bag of locusts—We white men will escape—Military measures—First blood shed—Death of Ibrahim Guruguru—I advise abandoning Amadi—Proscription rolls—Horrors and slaughters—The country of Makraka—An eclipse of the moon—Slaughter of Bor—Mahdists before Amadi—I go to Lado—Niambara between Mount Rogo and Mire—Impromptu fables—Bari people—Their habits and dispositions—Dwellings—The *Euphorbium candelabrum*—Troos—Birds—Crocodiles and hippopotami—Butter and salt—Exorcism for rainfall—Junko settles down on the Victoria Nilo—News of the situation at Amadi—Amadi abandoned—Letter from Keremallah—Interview with Emin—My proposal is accepted—Two troublesome steamers—Battle of Rimo—News of the capture of Khartoum—Death of Gordon—April 25, 1885—Emin's departure for Gondokoro—Abdullah Niambara and his seventy-two people—Lado after Emin's departure—Keremallah starts for Bahr-el-Ghazal.

THE commotion caused by the exodus, the sight of daily violence, the arrogance and licentiousness of the soldiers, struck the country with terror. The Mahdi, a new Moses, lifting his hands to heaven, preached the extermination of the modern Amalekites. Infidels were shot by their own guns whilst aiming at the believers, who conquered without arms. Mohammed Ahmed was said to make water spring from the earth, and gather heaps of grain by one sign of his hand. "The word of God commands the destruction of the infidels," said Ahmed, son of Said Omar el Mukashafi, a faithful follower of the prophet, showing a sackful of locusts in the square at Sennaar. "Behold! the souls of the Giaours are my prisoners! Victory is with the true believers!—Hasten confidently to the work of extermination!"

These tales told in different ways by people from the North excited the minds of the population and of



MAKRACKA WARRIOR

the soldiers, thus preparing the way for that Iliad of misfortunes that desolated the Soudan for so long.

On May 27, in the midst of general discouragement, Emin, anxious to find an anchor of safety and to save his prestige from total ruin, had uttered these imprudent words: "We, white men, shall escape—I answer for it. We will give our black soldiers to my good friend Kabba-Rega, the king of Unyoro, and he will permit us to cross his boundaries."

These words were repeated by loquacious Egyptians, and the chief's intentions were soon known by the black soldiers, who, with the usual discretion (one of the good qualities of their race), though startled at the news, kept silent. Suspicion and mistrust at first led to disobedience, and later on open rebellion was resorted to. They affirmed their equality as soldiers, and shook off the dishonour of slavery.

Safety depended on the Egyptian soldiers; the country was in their hands, but they abused their power over the populations. The northern stations, Rumbek, Ayak, and Bofi, those in the Mambettu, and the eastern ones were abandoned; Amadi and Lado prepared for defence, the Government offices were concentrated at Dufilé. At Amadi 1500 guns were at hand, and a similar number had been distributed among the Makraka and Nile stations.

On August 18, 1884, the first blood was shed; four soldiers were killed by the Donagla rebels of Lesi, under the command of Ali Kortkutli, formerly an elephant hunter, who was joined by the rebels of Kudurma, after their chief, Ibrahim, had been slain near Dugguru, by the people of Abd-el-Ssamath.

Several fights took place at intervals, the only battle of importance being that of December 8, in which the soldiers of Amadi entered the besiegers' camp, but were compelled to retire by the armed intervention of the natives.

It was obvious that military action, insufficient to face the ever increasing rebellion, would soon be para-



MAAKA NEGRO

lysed, and that Amadi would surrender to Keremallah's troops.

As it was my duty to place my services at the disposal of the Governor, in that difficult condition I wrote a letter, in which I advised him to abandon Amadi, fortify Kabayandy, Wandy, and Ndirfi in Makraka; Niambara amongst the mountains of Rego on the road to Lado, and thus protect Lado and the route to the Nile by a circle of fortifications. To prove the expediency of such measures, I added that Amadi had lost any warlike value, since the Mahdists had entrenched themselves on the left bank of the Yei river on the heights of Takfara; that the river in the forthcoming season would be fordable; that the fortress had rebellious populations at its rear; and that provisioning it was becoming difficult and dangerous, having to be carried out on only one side.

My proposal was met with a smile, and was not even discussed, so absurd did the doubt as to the issue of the war seem to them. Strange delusion! Cunning, contradictory expedients, derived from error and groundless hope, inspired the leadership of the war, elating for a short while the heart of him who resorted to them. When resistance was decided upon and the surrender to military commanders negatived, precise instructions were given to proceed summarily against all those who might have been suspected of connivance with the enemy, or related in any way to the revolutionary party. Proscription rolls were daily published, and 300 innocent and guilty people carelessly mixed together were sacrificed to the public welfare, as well as to private vindictiveness and greed. But as if to hide these horrible slaughters from the world, the executions were perpetrated in the midst of tall grass or marshes. Ferocity added to the sufferings of the victims. At Wandy, a sergeant proudly showed me a small, bloodstained knife, which hung from his arm;

with which a few hours previously he had cut the throat of an Arab who was guilty of having about a hundred dollars and some fifty oxen in his possession, and their cruelty went so far as to give up at Amadi seventy Arabs who were accused of hostile feelings towards the besieged people to the Sandeh-Bombe, who had hastened to help the Government; and the victims,



A GROUP OF MAKRAKA NEGROES

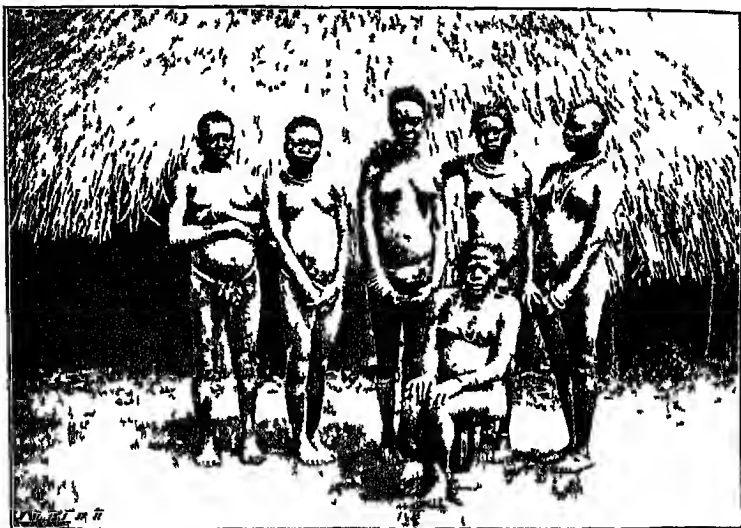
having been slaughtered like cattle, were eaten by the hungry anthropophagi.

The Governor, powerless to put a stop to the increasing thirst for blood and the revengeful spirit of the military tyrants, was not only compelled to sign proscriptions, but also to initiate them, and to praise murderers and shake hands with them. The remembrance of those days is frightful even now.

The country of the Makraka, once delightful for its extensive and rich fields, and its joyful villages with active and provident populations—had been changed

into a squalid land. Ahmed Akkan's beautiful gardens at Makraka Zogaier, rich in lemon and orange trees, the extensive cotton plantations, the vast fields of Atiush at Kabayendy and Wandy, were forsaken and given up to weeds.

The natives, sometimes frightened, at other times



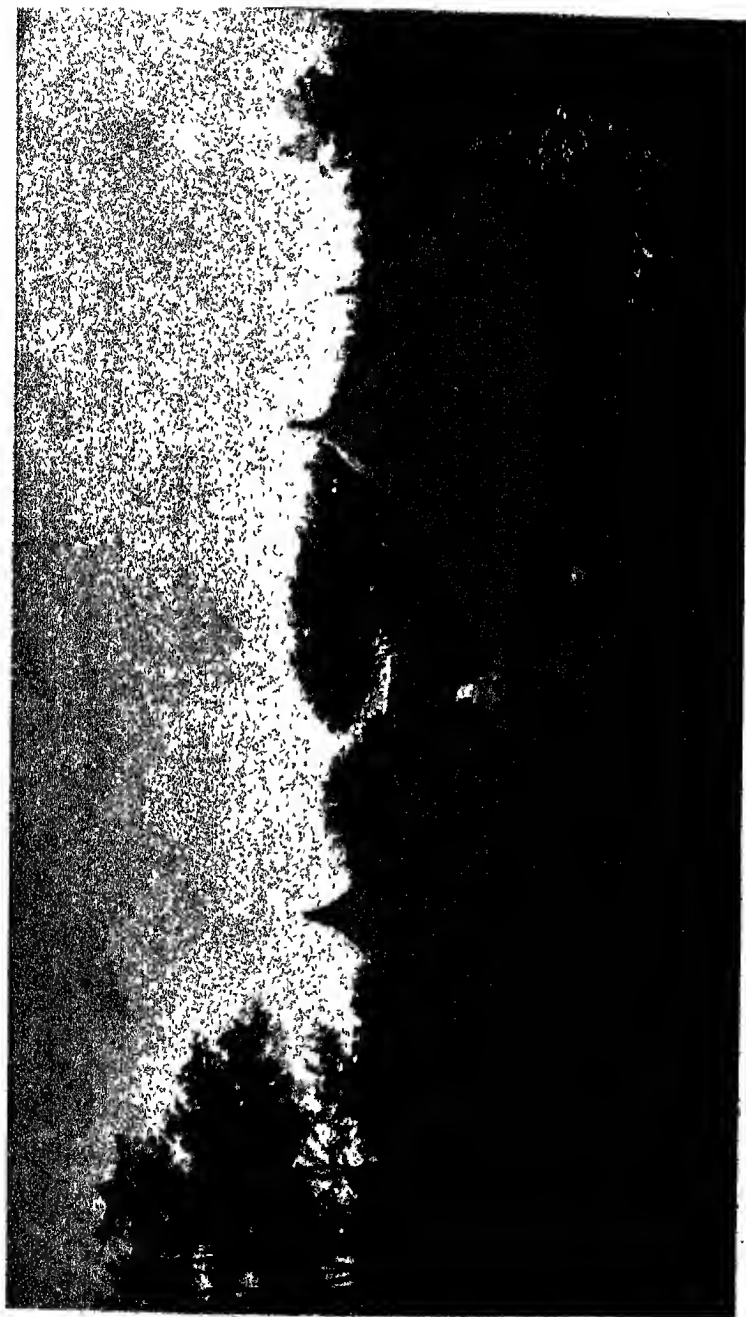
GROUP OF MAKRAKA GIRLS

fiantic, assembled or ran away, according to circumstances.

It was a night in November, if I am not mistaken, when a sudden clamour, clashing of arms, and frightful shouts, awakened the whole village and the natives in the surrounding huts. The sounds of drums and trumpets were united to that wave of desolation, women and children ran weeping in the streets, Arabs howled their prayers, and soldiers angrily uttered the most horrible curses. The country was being disturbed by an eclipse of the moon.

This unlucky spectacle, a presage of bloodshed,

A VILLAGE IN MARKAZ.



A VILLAGE IN MAKRAKA.

misfortune, and ruin, added discouragement to the daily sufferings.

Next morning, Captain Farag Yusef, holding his head between his hands, without even rising as he always did when I called upon him, told me :

"It comes to the same. Either under Keremallah or Emin Bey, we are soldiers and we shall always work."

And the poor man sighed deeply, upon concluding the strange axiom that his intelligence had been able to formulate.

Lack of discipline amongst the soldiers and the arrogance of their chiefs, daily caused fresh distress. I wrote to Emin that the state of affairs warranted severe and energetic measures; that he ought to go to the battlefield of Amadi, and encourage disheartened people. Also that the Donagla ought to be sent to the other side of the Nile in order to protect them from the persecutions of the military party. Emin answered that he considered his presence indispensable at Lado, and ordered that all Arabs should leave the town, but repealed this order soon after.

The state of affairs was becoming more and more serious and intricate. Keremallah was sometimes writing threatening letters; at others exhortations to surrender, whilst the blacks were everywhere joining the Mahdi's party against the Government.

On the last day of the year the sad news reached us, that, at the garrison place of Bor, on the eastern bank of the Nile, 107 soldiers had been killed, amongst them being a captain and a lieutenant, by the allied negro tribes (Bor, Agar, Nuer, and Eliab); ten boxes of ammunition and fifty-nine Remington rifles having been taken by the enemy.

The new year 1885 began under no better auspices. No news from Khartoum. Every hope of help had to

be given up. The deputation had deserted us and joined the invaders.



BUST OF A MAKRAKA NEGRO

On the 6th of January, Osman Arbab, one of the deputies, wrote advising surrender, as he was before

Amadi with 400 soldiers, and awaiting other troops. For the welfare of the province he had pledged himself to convey employés and soldiers to Keremallah at Dem Solyman.

Three battles had already been fought, with loss of life and ammunition, and with no practical result. At Amadi the disagreement amongst the chiefs, and the indiscipline of the troops jeopardised any future chance. The soldiers had not yet obeyed the order to leave Mambettu and make for Makraka.

There was no unity of action in the province, and chance was becoming the only ruler of events.

I decided to leave Wandy, and on the 20th of January I started for Lado, yielding to the reiterated invitations of Junker and Emin.

The line of waterparting between the river Yei and the Nile divides the Makraka territory from that of the Bari by means of a spur proceeding from the Kakua region and sloping as far as Amadi and Buñ. The principal part of the northern portion of the system consists of the rocky mountains of Rego and Mire, which enclose the country inhabited by the Niambara.

The land being hard, difficult to the traveller, short of water, and covered by forests, is naturally a rampart of the main Nile valley. The range of mountains, which extends south as far as Gumbiri, Korobe, and Ganda, is a barrier that protects and defends the valley as far as Dufilé.

The position of Niambara is of great importance, both on account of its defensive qualities and for its convenient exits towards Lado as well as towards Amadi and Wandy. Besides, it is situated most favourably for covering a retreat southwards down the valley of the river, and as an advanced fortress for the defence of Lado.

The whole distance may be compassed in five days of easy marching. I arrived on the 23rd, having hurried my march on account of want of water. Negroes object to travelling through that country by night, because it is infested by numerous wild beasts; my prayers and exhortations were of no avail; their answer constantly being—

“We are not Bari—and lions and leopards slay numbers of us”—alluding to the general belief in



BARI WOMEN.

Makraka, that Bari people and leopards are similar—that is, that the souls of the Bari migrate at their death into the bodies of these animals.

At last we found a remedy for these fears. Each carrier would be provided with a tuft of dry grass, and fires constantly lighted at several places for the length of the column. But this diversion of their minds was not without sudden disturbances, caused by their



NIGHT-MARCH BY TORCHLIGHT

excited fancies, which made them every now and then perceive the shining eyes of wild animals in the bushes and shrubs.

The Bari people inhabit a vast extension of land; they number about 100,000, and are divided into many tribes, amongst which the most important are: Fajelu, Lighi, Mandari, Shir, Kuko, and Leria.

Their physical characteristics are: tall stature, long trunk, and narrow pelvis.

Individuals of both sexes stain their body red, and shave their hair and eyebrows. Men and unmarried women are completely naked.

Twins are considered unlucky, and when a birth of the kind takes place, the mother is sent back to her father, who is bound to return part of the dowry paid.

The dead are buried inside their huts, in square graves, in which the body is placed in a sitting posture, resting on its heels with the hands tied behind. After having been filled and covered with earth, the graves are sprinkled with the blood of slaughtered oxen, or, in the case of poor people, with beer.

They are particularly fond of cattle, from which they obtain the necessary supply of milk and blood; the latter is drawn at fixed times, by lancing the inguinal regions. Meat is only eaten in the case of the animal's natural death.

Their dwellings consist of small huts, grouped together and surrounded by hedges of *Euphorbium candelabrum*, from which plant they obtain a juice that is used for poisoning arrows.

Tamarindus indica; *bassia Parkii*, *borasso*, the red *pentastemum*, and *alvus presatorius* are very common plants; flocks of *Plectropterus Gambensis* and other web-footed birds swim about the banks of the river.

The white-headed eagle, thousands of weavers, and the *Euptectes franciscanus*, are to be seen everywhere.

Numerous crocodiles and herds of hippopotami crowd the mouths of small rivers, ready to plunge at the least noise; and on both banks, in the grass, on the hills, and in the bushes—there are numbers of lions, leopards, elephants, buffaloes, antelopes, and wild boars.

Herds of cows supply excellent milk, with which very good butter could be manufactured if they would give up the habit of washing the vessels with urine.

The salt which is met with abundantly between Rejaf and Lado (in thin layers), is a source of considerable profit to the people, especially in the exchanges of corn with the Makraka nation.

The Indian millet which is cultivated in the territory, is of an inferior flavour and of little use as food; telabun (*eleusina oracana*) is much grown by the Fajelu. The natives cultivate but little sesame, as they prefer vegetables as a condiment.

The Bari are jealous of their individual freedom and of the preservation of the integrity of their own tribe. They are not inclined to undertake services of long duration; nor do they like to enlist as soldiers; and they object to marrying individuals of another race. They have not many superstitious practices, but their respect and veneration for the dispensers of rain are greater than those felt for the chiefs of the country. Exorcisms for rain are the source of great remuneration to those who practise them, but are often the cause of murder, especially when the forecast is not confirmed by facts.

The state of affairs, either political or military, did not allow any hope of better days. On the 26th of January, whilst ammunition and fresh troops were being sent to Amadi, Dr. Junker left for the South, in

order to send news to Uganda, via Unyoro; he was going to reside on the Victoria Nile at Sultan Anfina's (chief of a Shefalu tribe).

On the 22nd of February the Governor's messenger, who had been sent for news as to the state of affairs at Amadi, returned. In a confused and contradictory report, after having announced Keremallah's arrival there, with numerous Donagla and armed negroes, he concluded by saying that if soldiers and provisions were sent at once, Amadi could hold out.

Strange blindness! Troops were despatched, and Makraka received orders to send provisions; but the operations of the besiegers were rapidly progressing, and communications with the fortress had already been cut off. On the 29th of March three deserters brought us the news of the evacuation of Amadi. The soldiers, after having vainly besought their chiefs to yield and pressed by hunger made their way through the besieging army, sword in hand, and started for Makraka—forcibly compelling their unwilling officers to follow them (a curious incident of warfare), and were, with the women and children, killed or made prisoners by the enemy. It was a horrible slaughter.

Such was the fate of Amadi, after having consumed the greater part of the military resources of the province.

The Mahdists believed the catastrophe to be the last phase of the war. On the 3rd of April, 1885, Keremallah wrote to announce the so-called victory, and the death of Commander Mergian Aga Danassuri, adding that if "within ten days the Governor did not surrender to him he would march upon Lado."

In Council, the officers and employés unanimously decided to abandon the place and start for the South, according to the wishes of the Governor.

Emin then wrote and forwarded a letter to Kere-mallah, in which, among other things, he expressed his sorrow for having been prevented by his soldiers from going to him, as he would have willingly done.

That day Emin was more than troubled. Kere-mallah's troops were only five hours distant. His



EMIN'S DIVAN.

anxiety may be easily understood; it was that of a man upon whom a great responsibility rested.

"I understand your anxiety, Dr. Emin," said I; "but that is no reason why we should run away."

"What are we to do then?"

"Defend ourselves. Lado need not yield in a short time; and the enemy cannot continue the siege with many men. No great supply of provisions is to be found in the country; therefore the besiegers would have to fetch their corn from Makraka, the distance to which from here is not a short one."

"They are sure to be well provided—Arabs know

how to get what they want, and we, in Lado, if we do not yield to arms must surrender to hunger."

"That is impossible. We have the river at our back, therefore we could easily get corn from the rich Gondokoro and Befe countries."

"Very well. But going south we should find wheat in the territory of the Madi tribes. Then, resting on the Lur country as a base, it would be an easy matter to establish communications with Unyoro and Uganda."

"Dear doctor, don't you think that retreat is a far more difficult operation than defence?"

"Why? What have we to fear?"

"You say that if Keremallah were not powerfully opposed he would make for Lado. But before getting there he will be informed of the direction of our retreat, and will follow us, not by the riverside road, but rushing from the rich lands of the Fajelu upon Bedden, Kirri, Muggi, Laboré, and will harass our retreat by the Gumbiri and Korobe roads. Think a little of our long column suddenly overtaken, attacked from the heights, stopped by the river—and tell me whether such a disaster would not be irreparable!"

"How do you advise me to act then? What do you think?"

"My advice is, that we should leave the country and go north-east; but to do so the sortie must be calmly and cautiously effected. I am not speaking of the soldiers—they are frightened by the disaster at Amadi, and will not oppose the departure. As we should, then, proceed by a road turning north,* they would let us lead them with confidence."

* It should be remembered that after Stanley's arrival also, the soldiers were always afraid of being left in Unyoro or in some other hostile country, and objected to the retreat southwards. This fact explains many events in Equatoria.

"But how are we to manage this operation, the troops being so scattered about the country?"

"I do not see any great difficulty; that which appears bad often turns out the best, and such is our case. On a day to be fixed, the left bank of the river should be abandoned, and all the garrisons should be transposed to the other side, just opposite the abandoned places. The two steamers, *Khedive* and *Nyanza*, should be sunk, after having been rendered unserviceable; all native boats must be destroyed. These arrangements accomplished, the garrison of Lado should be withdrawn to Gondokoro. Such an operation would protect us from any assault of the Mahdists, because an obstacle like the Nile is reliable and safe."

"Do you not think that Kereimallah would attempt to cross the river?"

"I do not; but if he should, he would not find us here. We would gradually concentrate our troops at Bor and Gondokoro, whence we should march to Sobat, a country rich in cattle and grain, and whose population does not yet possess firearms."

"Do you not think that the officers will reject this plan, if submitted to their approval?"

"To be sure; but as they are accustomed to rely on their master's word, you should first support the plan."

Early next morning Emin sent for me. I found all the officers and employés assembled and explained my proposition; it met with the unanimous and enthusiastic approval of all whom the Governor had summoned together.

Orders were accordingly despatched the same day. I was at first delighted with the probable proceedings, but only to be afterwards sadly disappointed. Owing to some latent influence, my plan was opposed by the commander, officers, and officials of Dufilé, on account

of the loss that would be caused to the Egyptian Treasury by the destruction of the steamers! Emin did not accept the proposed mode of action, and induced the others to refuse their assent. I did not make any observation—their momentary faithfulness was not worth notice.

Whilst the cowards remained at Amadi close to the enemy and the bad characters deserted, a good many officers and soldiers (about 600), together with the forces just arrived from Mambettu, were organised and in readiness at Makraka.

Keremallah's soldiers, proud of their success at Amadi, decided to attack Makraka before attacking Lado. At Rimo, in the early part of April 1885, some Donagla and negroes attacked the Government troops, who were on their way to Lado. The combat in the open country was fierce and furious, but the Mahdi's troops were beaten, and, having sustained heavy losses, hastily fell back towards Amadi.

Meanwhile, the Emir Keremallah, whose headquarters were at Amadi, was continually sending letters to the officers, soldiers, and officials, requesting them to surrender; and to the Governor he wrote that, instead of sending a deputation, he would rather come personally, trusting that Emin would meet him on the way.

In one of his last epistles he enclosed a copy of a letter from Mohammed Ahmed, dated Khartoum, January 28, 1888, in which the false prophet announced the capture of that town, January 25, and the slaughter of all their enemies, with the exception of the women and children. "Gordon, God's enemy," said he, "who would not surrender, is dead with all his people." The letter concluded by wishing Keremallah success in the war, by the help of God. Keen

and intense was the emotion at our camp upon hearing this news.

The conquering troops from Rimo had reached the stations on the Nile, evacuating the Makraka district. Keremallah, encouraged by the fall of Khartoum, which made the Mahdi master of the Soudan, might have attempted a decisive blow, which would have been supported by the natives.

On the 24th of April, 1885, whilst the incubus of this painful event was still felt, and without waiting for confidence to be restored to the frightened people, a general meeting was held, which agreed, more or less willingly, upon accepting the proposal of a retreat towards the South, without any restriction.

I was requested to be present at that meeting, which seemed to me to be one of priests rather than soldiers, and I left shocked at their childish behaviour in having assented to oblige the Governor.

After the voting, Emin went to the room in which the meeting was sitting, and, with pleasant words, thanked and encouraged everybody. The policy of equivocation commenced that day.

Emin left Lado April 25, and only Commander Rehan Aga and I were on the landing-stage to wish him farewell, the whole affair appeared to me to be an unlucky augury. During the insurrection in the province, Abdullah, an Arab (the son of a negress), named also Niambara, formerly in command of the troops at Ndirfi, by his influence, succeeded in gathering some seventy Doragla natives round him, who had been of great use to the Government. The military party had tried their utmost to ruin Abdullah and his soldiers, but were unsuccessful owing to his reputation for fidelity.

At the time when corn was scarce in the Nile



CLIFF AT MOUNT LODGE

stations, Abdullah had rendered great services by sending supplies there, and when Lado was to be abandoned



A YOUNG BARI WOMAN

and Gondokoro fixed on as temporary quarters, he undertook the task of supplying that station with

provisions ; in fact, accompanied by seventy-two armed men he arrived at Rejaf with 700 loads of corn, which he left there and proceeded alone to Lado. Emin thanked him most cordially, raised his salary, and promoted him. Meanwhile the commander at Rejaf was trying to disarm and arrest Abdullah's soldiers, who, succeeded in defending their liberty, and retired to the mountains. When Abdullah returned to Rejaf and was informed of the occurrence, he fled during the night, joined his companions, and nothing has been heard of him since.

Major Rehan Aga, whose sister was Abdullah's mother, offended at the unjust action, which had caused the loss of his relative, and ascribing the fact of the tardy revenge taken on behalf of Abdullah, to the supposed friendship of the victim for Colonel Bachit Bey, he did not conceal his anger in the interview he had with the Governor.

His advanced age, honesty, and proved bravery, together with his severe, but just and paternal manner towards his soldiers, had won for him their esteem and affection.

The sailing ship had hardly disappeared from our sight (on its way to Gondokoro with Emin), when a sudden murmuring and babbling filled every hut.

"The Governor has fled," was the conclusion every one came to.

Next day it was decided, at a general meeting, not to leave Lado and to request the Governor to supply the fort with provisions, and at the same time fresh works were commenced for the defence of the station.

I at once wrote to Emin about the state of affairs, and begged him to stop at Gondokoro in order to prevent further dissensions. He did not listen to my advice, and by a hurried march to the Southern countries

caused the ruin of his own authority and prestige, and drew a series of misfortunes upon himself.

Providence once more protected us ; the road was free and open again, because Keremallah at that time had hurriedly left Makraka and Amadi and was retreating to Bahr-el-Ghazal.

CHAPTER XVIII.

THE GRADUAL RETREAT TO WADELAI.

The Soudanese soldiers—The officers—The Egyptian school—The Governor's difficulties—First misfortunes—Emin Pasha leaves Gondokoro Promises—Hawashi Effendi, Governor of Dufilé—In the south—My departure from Lado—The road between Lado and Muggi—The Bari—The woman and the hyena—I decided to go—Emin's opposition—An ambush—I remain with my friend—From Muggi to Dufilé—The Madi—Measures taken at Dufilé by the Governor—Arrival of the steamer—A bad commencement—At Wadelai—Emin derives solace from study—Impulse given to agriculture—Now industries—The Chief of the Lur—Customs and usages of the Lur people—*Cypripa moneta*—"The cat and the hare"—"The hen and the boar"—Without commotion—The Bari in rebellion—The great enchanter—His death—Victory—The Dinka pay themselves—The soldiers cheer up—Re-occupation of the Makraka district—Letters from the Arabs—Dr. Emin Effendi—Departure of Junker and Yala Hassan—The letter from Nubar Pasha—General Gordon's death—Mohammed Bir, the Tripolitan—War between Uganda and Unyoro—Starvation and small-pox—The door shut—Past opportunity never returns—Need of assistance—We are at the soldiers' mercy—My Calvary—Departure for Unyoro.

THE soldiers of Equatoria, who are mostly Soudanese, were never trained for military work in the real sense of the word, and still less for attaining the virtues of their calling, such as obedience, self-abnegation, temperance, and respect to every one. The officers being taken from the body of the people, and not having undergone any special training, did not enjoy any authority, prestige, or esteem, and carried on the daily routine by dint of flogging, which was inflicted very often unjustly. In rapacity and immorality, these officers and soldiers rivalled their masters, the Egyptians. Making slaves, laying hands upon other people's property, and molesting and ill-treating the

natives, were offences practised even by those of reputed honesty. In addition to this there were several officers who had been banished to the Soudan in consequence of misbehaviour at home.*

This pestiferous element, a school of hypocrisy and violence, and a daily obstacle to anything good, had a deleterious influence upon individuals, as well as upon the whole mass of the people.

With reference to the civil employés, they were partly Egyptian and partly Copt; and, not being different to the military, they excelled in deeds of robbery, extortion, and slander.

The extent of the province and the difficulty of communication rendered a rigorous supervision impossible, so that most of the dishonest and indecorous actions of these men remained undiscovered and unpunished.

There were no honest, brave, energetic, and loyal men who could assist the Governor in his difficult undertakings, and he stood alone in his struggles against the torrent of demoralisation. Emin had repeatedly described these circumstances to me, and had several times requested the aid of honest functionaries and a change of troops and other officials. At that time affairs in the Soudan, and especially those in the Equatorial provinces, were carelessly managed. The country of slaves was not deserving of attention or care, and Emin's wise representations remained unanswered, and he was left alone to perform the duty to which he had dedicated his life. He visited the districts of the territory, removed immoral governors, and sent a number of slave-traders to Khartoum; but the extent of the province, and the pleasure with which Emin's resolutions were annulled

* With us officers who deserve punishment are committed to a fortress, but with the Egyptians they are sent to Central Soudan, to the most difficult and dangerous stations on the Nile.

in Khartoum, were very serious obstacles, by which good results were rendered impossible



A BARI WOMAN

Such was the position of the country when the revolution occurred. War was added to the other evils;

the Donagla rebelled; the natives were disaffected in consequence of the ill-treatment they had suffered, and if all was not lost, if the honour of the province was saved, and if the country was preserved from greater horrors, the cause must be attributed to a certain natural feeling of dignity in the Soudanese soldiers, which led them to defend a flag almost unknown to many of them, but to which they had sworn to be faithful. Emin continued his retreat (which public opinion obstinately stigmatised as a flight) from Gondokoro towards the southern stations. The officers became anxious about it, and at Rejaf they tried to persuade him to depart; but he was firm, and promised to fix the new seat of Government at Laboré, and ordered at the same time that the houses required in that locality on the eastern bank of the river should be made ready.

At Bedden, Kirri, Muggi, and Laboré, he gave the best encouragement for the future to the officials and soldiers; but not having obtained their full confidence, he resolved to stop at Khor-Ayu. From there he caused supplies of corn to be sent to the battalions located at Lado and dependent garrisons, in hope that the effervescence might cool down, and that he could effect the evacuation of the northern stations in the near future. The position was very perplexing, however; and it was difficult to get out of it without condescending to a compromise.

Hawashi, the commander of Dufilé, was conspicuous for his obstinacy, and an agreement was come to whereby he was promoted to Major and his subalterns favoured with increased salaries. It was the Governor's firm resolution to withdraw in the direction of the lakes, but, still concealing his intention, he promoted an expedition to Bor, with the object of strengthening

the weak garrison of that station; also sending a reconnoitring expedition towards Fashoda to obtain information about the Soudan.

A troop consisting of 180 men started from Bor, and had already reached Balr-el-Zarnfe, when serious dissensions arose upon the question of discontinuing the expedition. The discontinuation party prevailed; but on the eighth day of their return march the column was surprised by an ambush, and was miserably annihilated by the Dinka, only a few surviving to bring the sad news.

On the 9th of May, 1885, I departed from Lado, and on the 23rd took up my abode at Muggi, in order to abstain from any interference in the affairs of the province, regretting the rapid succession and accumulation of unpleasant entanglements; and from that day I retired to a private and solitary life.

The road which leads from Lado to Muggi follows the direction of the river, with the exception of the first track, from Lado to Rejaf, which takes a long curve to avoid frequent marshes. It is approached all along on the west by the series of spurs proceeding from the mountain chain which extends to the Niambara country. Rejaf, Bedden, Kirri, and Muggi are inhabited by the Bari, a laborious people, but the greater part of their wealth, which consists of cattle, is kept in the pastures on the east bank of the river. The road is good and easy enough, broken only by small water-courses, which seldom, and only in the rainy season, impede the passage, and even then only for a few hours. The whole territory is subject to earthquakes, but in the memory of man no serious damage has accrued from this. Even during my stay (June 1885) a shock occurred; there was an undulating movement, but the people exhibited no emotion whatever.

With regard to character, the Bari are very different from the neighbouring tribes, and stronger ; they are distinguished for their independent spirit and jealous custody of their families. Their national legends are handed down orally from generation to generation. They contain the history of their moral and intellectual development, and almost always bear testimony to domestic virtues which they extol.

Amongst their numerous legends, I will quote the following :—

The Woman and the Hyena.

A man had two wives. One was gentle, and the other full of gossip, so much so, that he was often angry. Rebukes and blows were of no use ; therefore he resolved to get rid of her, and banished her into a wood amongst the hyenas. There she built a small hut ; but a hyena soon took up its abode with her, and made itself comfortable, as if it were the sole proprietor. The woman tried to expel it, but the animal not only took the liberty of eating and drinking that which belonged to her, but when it had young it compelled her to take care of its little ones. One day the hyena ordered the woman to place some water upon the fire and wait its return ; but as soon as it disappeared a sudden thought flashed across the mind of the unhappy creature, and taking the young ones she threw them into the panful of boiling water. Soon after she ran away, and reached her husband's house in a breathless state. He was sitting quietly at the door, with his spear in his hand. The woman threw herself at his feet, imploring help, when, behold ! the angry and foaming mother-hyena arrived, to avenge the death of her young, and approached the woman in a threatening manner. But the husband quickly thrust his spear

into the animal's heart, and stretched it upon the ground. This lesson was a good one for the wife, who became reasonable, and from that day led a happy and cheerful life in the bosom of her own family.

I was but little convinced of any probability of a solution favourable to the Southern provinces, and it was rendered still more problematic by the dissensions which were on the verge of breaking out between the troops and the functionaries of the province.

After the result of my last efforts, and considering that the Government were continually changing their minds and contradicting themselves, and that it was neither convenient nor opportune for me to interfere, I wrote to Emin telling him that it was my intention to withdraw from the province, and take a north-east route towards Fadasi.

Without either discussing the dangers or hopes for the future, I begged him to allow me to take away a certain quantity of beads and a little brass wire from the Government stores. He answered that he was unable to comply with my request, in consequence of the great responsibility which would rest on him if I were to suffer misfortune.

I answered, sending him a letter couched in such terms that, should his supposition really occur, my letter would exonerate him entirely, and I insisted on my request being granted.

At that time I was at Laboré, which offered greater facilities and resources, when I received an invitation from Emin to an interview. He had resolved to depart for Dufilé, and perhaps he wished to consult with me. I readily accepted the invitation, and, without disclosing my intentions, promised a definite answer the next day. This delay was Emin's safety.

Having returned to Laboré, I was awakened during the night by the commander of the soldiers, who informed me that an ambush was prepared on the road between Laboré and Dufilé, for the purpose of killing the mother and daughter of Achmet Mahmoud, Emin's adjutant. The Governor himself was also to have started with that caravan, and had fortunately delayed his departure in order to wait for my reply. The ambush was prepared for him, and nobody else. The blacks appointed to the service of Dufilé station were the accomplices, and Major Hawashi was the instigator of the plot. Emin would not believe it then, but later on he was convinced.

I did not lose any time, and went next morning to see the Governor, forgetting my projects, and concentrating all my thoughts upon my friend's difficult position.

Without opposing the decision of concentrating the northern stations, I demonstrated the necessity of conciliation, in order to restore the jeopardised unity of the forces of the province. I suggested temporarily fixing the centre at Kirri, until the soldiers of Lado, Rejaf, and Bedden had retired into the southern stations; and Emin accepted my advice, but in a few hours altered his mind. Next morning (June 23, 1885) I followed him to Dufilé.

Muggi looked very picturesque: it is situated on the top of a hill, whence the view extends over the underlying country. On the plain, the Nile flows at tremendous speed amongst the rocks scattered in its bed. In the distance a series of blue lines on the sloping ground marks the course of the streams flowing amongst hillocks and fertile fields. The population consists of Bari. The road which connects Muggi with Laboré is flanked by a chain of mountains which extend south-east,

and, by reaching the river, cause a difficulty on some points of the road. Thick, stiff, long grass covers the



A YOUNG MADI NEGRO

ground. On the east bank, dark thickets of sycamore and tamarind trees offer a striking contrast, clothing

the hills, and exhibiting a lovely panorama, intersected by the majestic river



MADI ALGRO

Laboré is reached after seven hours' journey, the first village of the Madi, a people who in language

more than habit seem to differ from the Bari. The Madi tribe extends over a large territory along the



MADI WOMEN

banks of the Nile, as far south as the neighbourhood of Wadelai.

At about two hours' journey from Laboré is the river Ayu, which is always full of water, even in the dry season. The small station is at the foot of a group of hills, down which meander narrow and awkward paths.



A VADI VILLAGE NEAR LABORE

Elephants, lions, and leopards reign supreme over the bushes and woods, spreading terror amongst the inhabitants, who, instead of devising some plan for their destruction, only take precautions against their attacks.

Not far from the station the road diverges from the river, and penetrates the mountains of Ellingoa, whence, sometimes descending into the dry bed of a stream, flanked by stony masses, or climbing a very gravelly path, which is more frequently entangled by bush, the traveller at length reaches the top of the hill, whence he descends to Dufilé.

At that time this station was full of soldiers and people. The former were stirred up by the prospect opened by the new organisation, and the latter were continually occupied in bartering corn, *arachis*, sesame, and tobacco, for beads and brass.

Giraffes' tails were a fairly good article of trade with the Madi and the Shooli, especially in the Makongo markets.

Dufilé is situated in a narrow valley, bounded on the west by mountains. and on the south and east by the Nile. It presents a dull appearance in consequence of its limited horizon, and also on account of the aridity of its soil; corn and vegetables are cultivated in the vicinity.

The compromise, the foundation of which was laid at Ayu station, was definitely settled here. Emin was very desirous of reaching Wadelai, and getting out of an atmosphere which, to use his own words, was emitting an offensive barracks odour. However painful the new position was for him, he accepted it without a murmur. He removed Achmet Mahmoud, his adjutant, dismissed the Vice-Governor, Osman Latif, and even allowed Major Hawashi to preside over the audit office.

On the evening of June 26, 1885, the steamer *Rhedive* arrived from Wadelai with the Governor of that station on board, bringing us the homage of his proffered services, and at the same time news of a misfortune.

Owing to accumulations of herbs, which are usually carried by the first swell and current of the river to a certain depth below the surface, and are easily caught by the screw, the ship had to be stopped from time to time, in order to remedy the inconvenience and free the machine from the entwined material. During one of these operations, the signal for starting was given before the lad who was cleaning the screw had finished his task; a shock to the steamer and a cry signified that the poor youth had been horribly mangled.

Having left Dufilé on the 28th, I went to Wadelai, where the Governor arrived on the following 10th of July. Business became very active: the station was extended in order to meet the requirements of the new Government residence, and a trench was dug all round as a defence. Emin made himself comfortable, sought solace in scientific study, encouraged agriculture, and manufactures. The land was divided into fields, and these were sown with corn, vegetables, and cotton. The loom went on weaving; the shoemaker strove hard to complete his work with insufficient or improper tools; and the cauldron which was to supply us with soap and candles, boiled on unceasingly. Tranquillity was prevalent all over our station, and the comparatively improved circumstances inspired us with sanguine hopes for a still better future. The head of the Government acted as a friend to every one; the Lur confidently brought their produce to market, and Emin's presence while re-assuring the natives, at the same time elicited the respect and good conduct of the soldiers.

The station called Wadelai was named after a man of tall stature, and with such adipose limbs that he was deformed, and almost unable to move. He lived



J. MIN, THE FAMED PASHA

amongst his numerous women, fond of quietude, and a stranger to war. He was a renowned beer drinker, a universal rain enchanter. The Lur people, who are of common origin with the Shooli of the opposite bank of the river, do not share the warlike proclivities of the latter, but are peaceful, good husbandmen, and particular custodians of their cattle, which they rear in a care-

ful manner. They are particularly fond of beads ; some adorn themselves with shells, plait their hair, colour it red, and either shape it into bunches or let it loose. They also wear necklets and bracelets of iron or dogs' teeth, and clothe themselves with cow and goat skins tied to the left shoulder. Hunting is not eagerly pursued by them, although their country is full of large game, such as elephants, hippopotami, and buffaloes.

The use of cowries as money and ornaments is very general in Central Africa. I quote from the *Esploratore*, vol. vii.

" When Ibu Batuta, a native of Berber, and the greatest traveller who ever wrote in Arabic, visited the Mali or Melle country in the fourteenth century, he found a shell called cowrie (*cypria moneta*) was used as money, and he says that neither in China, Central Africa, nor any other part of the world visited by him had he ever found this shell used for such purposes except in a part of the Indian coast.

" The *Cypria moneta* may be considered as indigenous in the Indian Ocean ;* it is also found in the Mediterranean and Atlantic, but very rarely and in a somewhat different form. Now, how could the use of the shell for monetary purposes be introduced from India into a black empire of the Soudan ? How could the transport be effected ? Certainly not by land, because, not only would the expenses have been above the value of the shells but also because it has been ascertained that the use of the cowrie as money was first practised in the West Soudan, whence it was imported to the Central part of that region. Then did a maritime intercourse exist between India and the west coast of Africa previous to the fourteenth century ? And considering

* Especially in the Laccadive and Maldivo islands.

the enormous quantity of cowries supposed to have been imported, enough in fact to supply the general currency of the region, the only conclusion we can arrive at is that the transport must have been effected through the Niger."

The leniency of the rule caused the Lur people to lose some of their natural shyness and mistrust, and they soon became loquacious propagators of their knowledge; and with great pleasure related some of their popular fables, in which they acknowledge the wisdom of their ancestors, the founders of their nation.

Here are two of their legends as specimens :—

The Earth and the Hare.

A hare once said to the earth, "Why do you never move?" "You are mistaken," replied the earth, "I move more than you do." "Let us try then," said the hare, beginning to run. But after having gone a good way it stopped, certain of victory, and to its great surprise saw the earth still under its feet; and having repeated the experiment several times it died through excessive fatigue.

The Lion and the Boar.

All the animals met together and decided to elect a king. After having argued as to the propriety of placing the elephant on the throne, choice fell on the lion, and he, having become king, for a while lived peacefully with every one; but at last he was tired of feeding on herbs, as all his subjects did.

"Why," said his councillors, "do you not try the taste of small animals? Their flesh is nice and tender."

It happened that the boar was ill, and, being unable

to do homage to the king personally, he sent one of his sons, but he did not return; he then sent another, and the same occurred with him. The father became suspicious, and having carefully investigated the matter, cried out that the king was most ferocious and fed on his subjects' sons. From that day the animals abandoned the lion and he has waged war openly against them all ever since.

Days followed one another quietly and without either good or bad news. There were no rumours from without; the internal dissensions were not extinguished but smouldering. Our existence was dull and monotonous, and we were continually waiting a morrow which did not come. Our thoughts were turned towards the countries on the borders of two lakes. These were Unyoro and Uganda, but the trumpet of war sounded from the North and awoke us from this contagions intellectual drowsiness.

The Bari, after concluding an alliance with the Dinka, had attacked Lado, Gondokoro, and Rejaf. The remorseless violence of the commanders, continual raids upon the natives, and the perplexing position of the Government, which was well-known to everybody, caused the alliance of these chiefs, who were destined to give the death blow to the vacillating authority of the Egyptians. Reinforcements and weapons were readily sent, and a fierce and stubborn struggle for revenge and ancient rights began.

In October 1885, the imposing body of besiegers, regardless of death, threw themselves into the trenches of the fortress of Lado, accompanied by the sound of trumpets and drums, as if they were going to a feast. The rushes with which the besiegers advanced made their victory appear certain, but a bullet from the



ATTACK ON LADO AND DEATH OF THE GREAT ENCHANTEE.

ramparts mortally wounded their leader, the great enchanter, who, pressing fearlessly forward, had already placed his foot upon the battlements. He fell into the trenches with a cry of intense pain and despair, and the people, echoing it, turned and fled precipitately.

Lado was saved, and the war ended, but the Bari had to pay for it, for the Dinka, exasperated by the death of their great enchanter, stole all the cattle from them that they could lay their hands upon.

The soldiery becoming exceedingly emboldened by this unhopèd for victory, and considering themselves powerful and invincible, not only decided to invade the stations of Kirri, Muggi, and Laboré, but also to reoccupy the Makraka territory, in order to obtain the corn required by the stations on the river; and they proceeded to reorganise the country in their own style, without asking advice or the least assistance from the Governor.

But as a consolation for the mournful events which nearly caused the disruption of the province, messengers arrived, October 19, with letters from the Arabs settled in Unyoro, and departed with our answers to Uganda, November 1.

On December 23, other messengers came from Kabba Rega to express the king's desire of having a Government representative in his country, and to inform us of his having granted permission for the transit of the correspondence through Uganda, and he gave those concessions because Dr. Emin Effendi now Governor of Wadelai, visited him some time previously, and he had conceived great esteem and friendship for him.

The favourable star which seemed to be on the point of disappearing, shone again, and, according to the

king's wishes, Dr. Junker, together with Vita Hassan, physician of the province, started for Unyoro, Jan. 2, 1885, in order to settle there.

The first step had been taken: the civilised world was not so distant as before; we should presently be able to open intercourse with the English missions of Uganda, and our hopes were soon realised.

On Feb. 27, a letter from Nubar Pasha, the Khedive's Minister, reached Wadelai; in it he requested the abandonment of the province and a retreat to Egypt, *via* Zanzibar, on the ground that the Government had resolved (May 1885) to give up all its possessions in the Soudan.

By a series of despatches kindly sent by the Rev. Mr. Mackay, agent of the British Mission in Uganda, we heard further accounts of General Gordon's lamentable death, and also of the principal events which had occurred in the civilised world, of which we were completely ignorant.

Mohammed Biri (an Arab from Tripoli), who had rendered good services to the International African Association, was the bearer of these missives, as well as of some others from Sir John Kirk, the British Consul at Zanzibar, in which the best means of effecting the retreat were indicated. Emin Bey was invested with full power by the Egyptian Government. This fact should have warned and persuaded the most obstinate, but, on the contrary, they continued indifferent or incredulous, and were unfortunately too weak to make any effort towards the common safety.

Another disastrous event added to our calamity, for at the beginning of March the war between Uganda and Unyoro was declared; that is to say, the door which had been open to us for a short time was suddenly closed again.

Dr. Junker took the road to Uganda, and Hassan repaired to the Albert Lake.

The war was waged without any decisive victories on either side, and the death of the chief of the Uganda was the signal for the cessation of hostilities, which had no sooner ended than starvation and small-pox put in an appearance.

It was highly important that the door which had been so abruptly closed should be reopened. Thenceforth we were compelled to abandon all hope of action, and to submit to the sad fate of waiting for assistance, and considering ourselves fortunate if we could only open a way of communication for obtaining news.

Indecision, timidity, and excessive prudence, had brought us into a state of doubt and expectation, which deprived us of every initiative. I resumed my plan (which was looked upon as rash) of proceeding in the direction of Fadasi, for in presence of an inevitable disaster temerity is prudence.

But an opportunity once missed never occurs again; and the Governor was compelled, by the force of fatal events, to call up an expedition, in order to open the road for himself and his followers.

Instead of an immediate return, we had to submit to an uncertain delay. Instead of selecting a free route, we were condemned to long for one full of dangers.

The unfortunate words uttered in Lado bound us like a chain. The soldiers alone could extricate us from our difficulties, but they, remembering the spectre they had seen, contemptuously declined to do so. The safety promised to the whites only, joined to the project of abandoning the blacks, had rendered us helpless, and placed us at their mercy.

Nevertheless, when Emin was anxious to resume negotiations with Kabba Rega, from which he expected the most favourable results, I, as a devoted friend, accepted the difficult commission of representing him with the King of Unyoro. It was a Calvary, but I did not hesitate to ascend it.

I left Wadelai May 20, on board the steamer *Khedive*, *en route* for Kibiro.

FIRST APPENDIX.

METEOROLOGICAL OBSERVATIONS IN MAMBETTU.

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METEOROLOGICAL OBSERVATIONS IN MAMBETTU.

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METEOROLOGICAL OBSERVATIONS IN MAMBETTU.

METEOROLOGICAL OBSERVATIONS.

339

GADDA STATION, ALTITUDE 2428 FEET (740 METERS).

DAY.	HOUR.	HYGROMETER.		ANEROID BAROMETER.		WIND.		REMARKS.
		Wet	Dry	No. 1.	No. 2	Direction.	Force.	
1884 Jan. 1	7 a.m.	16.20	16.00	685	695	N.	0	clear
	2 p.m.	34.80	21.40	685	695	N.E.	2	rather cloudy
	9 p.m.	20.40	19.00	685	695	N.E.	0	clear
2	7 a.m.	16.10	15.80	685	695	N.E.	0	"
	2 p.m.	36.00	22.00	686	695	S.E.	1	rather cloudy
	9 p.m.	21.00	19.00	685	694	S.E.	0	clear
3	7 a.m.	18.00	17.00	686	695	N.E.	0	"
	2 p.m.	33.80	24.20	687	696	N.E.	1	"
	9 p.m.	23.20	20.00	684	694	N.	0	rather cloudy
4	7 a.m.	17.40	16.80	685	695	N.	0	clear
	2 p.m.	35.20	21.40	686	695	N.E.	1	"
	9 p.m.	26.00	22.00	685	694	E.	1	rather cloudy
5	7 a.m.	19.80	19.40	686	690	N.E.	0	"
	2 p.m.	33.40	21.80	686	696	N.E.	2	clear
	9 p.m.	20.20	18.40	685	695	N.	0	"
6	7 a.m.	17.00	16.40	686	696	E.	0	"
	2 p.m.	33.60	20.30	685	695	N.E.	1	"
	9 p.m.	21.00	18.80	685	695	N.	0	"
7	7 a.m.	18.00	16.80	686	695	N.E.	0	fair
	2 p.m.	33.00	19.40	686	695	N.E.	2	rather cloudy
	9 p.m.	19.20	16.80	685	695	N.	0	clear
8	7 a.m.	15.20	14.80	687	697	N.	0	"
	2 p.m.	31.40	18.00	688	697	N.	2	"
	9 p.m.	20.00	15.40	686	697	N.E.	0	"
9	7 a.m.	13.80	12.00	688	699	E.	0	"
	2 p.m.	29.00	15.40	690	699	N.	2	"
	9 p.m.	19.80	15.00	687	696	S.E.	0	"
10	7 a.m.	14.20	13.20	687	698	S.E.	0	fair
	2 p.m.	31.60	18.00	687	697	E.	2	clear
	9 p.m.	18.20	15.00	687	697	N.	0	"
11	7 a.m.	14.40	13.00	688	697	N.E.	0	rather cloudy
	2 p.m.	33.40	23.40	688	698	N.	1	clear
	9 p.m.	18.20	16.20	686	696	N.	0	"
12	7 a.m.	13.80	13.00	687	697	N.E.	0	"
	2 p.m.	33.40	20.20	688	697	N.	1	"
	9 p.m.	18.20	16.00	686	696	N.E.	0	"
13	7 a.m.	13.40	13.00	687	697	N.	0	"
	2 p.m.	34.60	22.40	687	697	N.E.	1	rather cloudy
	9 p.m.	20.20	18.40	686	695	S.E.	0	clear
14	7 a.m.	18.60	17.60	688	698	N.E.	0	rather cloudy
	2 p.m.	35.60	22.40	686	696	N.E.	1	clear
	9 p.m.	23.80	20.20	686	696	N.W.	1	rather cloudy (1)
15	7 a.m.	20.40	20.00	688	699	W.	0	cloudy
	2 p.m.	32.20	24.40	690	699	N.W.	1	rather cloudy
	9 p.m.	21.40	19.60	685	695	N.E.	0	clear
16	7 a.m.	22.60	21.00	688	697	N.W.	0	"
	2 p.m.	33.40	24.00	687	697	W.	2	rather cloudy (2)
	9 p.m.	19.80	19.40	687	696	N.	0	"
17	7 a.m.	19.60	19.00	687	696	N.E.	0	fair
	2 p.m.	33.60	24.00	686	695	N.W.	1	rather cloudy
	9 p.m.	20.40	19.80	686	696	N.	0	clear

METEOROLOGICAL OBSERVATIONS.

339

GADDA STATION, ALTITUDE 2428 FEET (740 METRES).

Day.	Hour.	HYGROMETER.		ANEROID BAROMETER.		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884								
Jan. 1	7 a.m.	16.20	16.00	685	695	N.	0	clear
	2 p.m.	34.80	21.40	685	695	N.E.	2	rather cloudy
	9 p.m.	20.40	19.00	685	695	N.E.	0	clear
2	7 a.m.	16.10	15.80	685	695	N.E.	0	"
	2 p.m.	36.00	22.00	686	695	S.E.	1	rather cloudy
	9 p.m.	21.00	19.00	685	694	S.E.	0	clear
3	7 a.m.	18.00	17.00	686	695	N.E.	0	"
	2 p.m.	33.80	24.20	687	696	N.E.	1	"
	9 p.m.	23.20	20.00	684	694	N.	0	rather cloudy
4	7 a.m.	17.40	16.80	685	695	N.	0	clear
	2 p.m.	35.20	21.40	686	695	N.E.	1	"
	9 p.m.	26.00	22.00	685	694	E.	1	rather cloudy
5	7 a.m.	19.80	19.40	686	690	N.E.	0	"
	2 p.m.	33.40	21.80	686	696	N.E.	2	clear
	9 p.m.	20.20	18.40	685	695	N.	0	"
6	7 a.m.	17.00	16.40	686	696	E.	0	"
	2 p.m.	33.60	20.30	685	695	N.E.	1	"
	9 p.m.	21.00	18.80	685	695	N.	0	"
7	7 a.m.	18.00	16.80	686	695	N.E.	0	fair
	2 p.m.	33.00	19.40	686	695	N.E.	2	rather cloudy
	9 p.m.	19.20	16.80	685	695	N.	0	clear
8	7 a.m.	15.20	13.80	687	697	N.	0	"
	2 p.m.	31.40	18.00	688	697	N.	2	"
	9 p.m.	20.00	15.40	686	697	N.E.	0	"
9	7 a.m.	13.80	12.00	688	699	E.	0	"
	2 p.m.	29.00	15.40	690	699	N.	2	"
	9 p.m.	19.80	15.00	687	696	S.E.	0	"
10	7 a.m.	14.20	13.20	687	698	S.E.	0	fair
	2 p.m.	31.60	18.00	687	697	E.	2	clear
	9 p.m.	18.20	15.00	687	697	N.	0	"
11	7 a.m.	14.40	13.00	688	697	N.E.	0	rather cloudy
	2 p.m.	33.40	23.40	688	608	N.	1	clear
	9 p.m.	18.20	16.20	686	696	N.	0	"
12	7 a.m.	13.80	13.00	687	697	N.E.	0	"
	2 p.m.	33.40	20.20	688	697	N.	1	"
	9 p.m.	18.20	16.00	686	696	N.E.	0	"
13	7 a.m.	13.40	13.00	687	697	N.	0	"
	2 p.m.	34.60	22.40	687	697	N.E.	1	rather cloudy
	9 p.m.	20.20	18.40	686	695	S.E.	0	clear
14	7 a.m.	18.60	17.60	688	698	N.E.	0	rather cloudy
	2 p.m.	35.60	22.40	686	696	N.E.	1	clear
	9 p.m.	23.80	20.20	686	696	N.W.	1	rather cloudy (1)
15	7 a.m.	20.40	20.00	688	699	W.	0	cloudy
	2 p.m.	32.20	24.40	690	699	N.W.	1	rather cloudy
	9 p.m.	21.40	19.60	685	695	N.E.	0	clear
16	7 a.m.	22.60	21.00	688	697	N.W.	0	"
	2 p.m.	33.40	24.00	687	697	W.	2	rather cloudy (2)
	9 p.m.	19.80	19.40	687	696	N.	0	"
17	7 a.m.	19.60	19.00	687	696	N.E.	0	fair
	2 p.m.	33.60	24.00	686	695	N.W.	1	rather cloudy
	9 p.m.	20.40	19.80	686	696	N.	0	clear

Day.	Hour.	HYGROMETER.		ANEMOMETER.		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884 Jan. 18	7 a.m.	16.80	16.60	688	698	N	0	clear
	2 p.m.	33.60	22.40	688	697	N.W.	1	rather cloudy
	9 p.m.	20.40	19.00	685	696	N.W.	0	clear
19	7 a.m.	21.00	20.40	687	696	N.W.	1	rather cloudy
	2 p.m.	33.40	23.20	687	697	W.	1	clear
	9 p.m.	20.60	19.00	686	696	N.E.	0	"
20	7 a.m.	17.20	16.80	687	697	N.E.	0	"
	2 p.m.	33.40	23.40	687	697	N.W.	0	rather cloudy
	9 p.m.	21.00	19.00	687	697	W.	0	"
21	7 a.m.	13.40	12.20	687	697	N.	0	clear
	2 p.m.	34.00	16.40	686	695	N	2	"
	9 p.m.	20.40	15.00	686	695	N.	0	"
22	7 a.m.	10.60	9.80	687	698	N.	0	"
	2 p.m.	33.00	23.00	688	697	N.W.	2	"
	9 p.m.	16.60	14.60	689	699	N.W.	0	"
23	7 a.m.	11.80	10.20	688	698	N.W.	0	"
	2 p.m.	30.20	16.60	687	696	N.	1	"
	9 p.m.	14.80	12.40	687	696	N.	0	"
24	7 a.m.	9.40	8.80	688	699	N.W.	0	"
	2 p.m.	31.20	17.00	688	697	N.E.	1	"
	9 p.m.	15.80	13.40	686	690	N.W.	0	"
25	7 a.m.	10.40	9.40	687	697	N.	0	"
	2 p.m.	—	—	—	—	—	—	—
	9 p.m.	17.20	14.20	687	697	N.E.	0	clear
26	7 a.m.	13.00	10.60	687	697	N.E.	0	"
	2 p.m.	34.00	18.60	689	698	E.	2	"
	9 p.m.	17.80	15.40	687	696	N.E.	0	"
27	7 a.m.	16.40	14.20	687	698	N.	0	"
	2 p.m.	34.60	18.80	688	698	N.E.	1	"
	9 p.m.	17.80	15.40	686	696	N.E.	0	"
28	7 a.m.	—	—	—	—	—	—	—
	2 p.m.	34.80	20.40	689	698	N.	1	clear
	9 p.m.	18.40	15.80	686	696	E.	0	"
29	7 a.m.	16.40	14.80	686	696	E.	0	rather cloudy
	2 p.m.	35.80	20.10	686	696	E	1	clear
	9 p.m.	19.40	17.00	685	695	S.E.	0	"
30	7 a.m.	15.40	14.20	686	696	S.E.	1	"
	2 p.m.	35.80	20.60	686	696	S.E.	1	"
	9 p.m.	19.80	17.60	686	696	S.E.	0	"
31	7 a.m.	15.80	15.00	686	696	E.	0	"
	2 p.m.	34.80	18.60	687	696	N.E.	1	"
	9 p.m.	18.20	16.00	686	696	E.	0	"
Feb. 1	7 a.m.	12.00	10.60	688	698	N.	1	"
	2 p.m.	32.20	17.00	689	698	N.E.	2	"
	9 p.m.	19.60	12.80	689	697	N.	0	"
2	7 a.m.	11.00	9.80	687	697	N.	0	"
	2 p.m.	31.20	16.00	687	697	N.	2	"
	9 p.m.	16.40	13.10	687	697	N.	0	"
3	7 a.m.	10.40	9.00	686	696	N.W.	0	rather cloudy
	2 p.m.	30.80	16.40	687	696	N.W.	1	"
	9 p.m.	14.40	12.00	685	696	N.E.	0	clear
4	7 a.m.	10.60	9.80	686	696	E.	0	"
	2 p.m.	33.40	18.60	687	696	S.E.	1	"
	9 p.m.	16.40	13.80	685	696	S.	0	"

METEOROLOGICAL OBSERVATIONS.

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Day.	Hour.	HYGROMETER.		ANEROID BAROMETER.		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884 Feb. 5	7 a.m.	11.60	10.40	684	695	S.W.	0	clear
	2 p.m.	34.40	18.20	686	695	N.W.	2	"
	9 p.m.	20.40	16.20	684	694	S.W.	0	cloudy
6	7 a.m.	17.80	16.20	685	695	S.E.	0	rather cloudy
	2 p.m.	36.00	20.40	685	694	E.	2	"
	9 p.m.	26.40	17.60	685	696	N.W.	0	cloudy
7	7 a.m.	17.40	16.80	687	697	N.E.	0	rather cloudy
	2 p.m.	32.20	17.60	687	697	E.	1	"
	9 p.m.	16.20	13.80	687	696	N.	1	clear
8	7 a.m.	13.00	12.40	687	697	N.	0	"
	2 p.m.	33.00	18.80	688	698	N.	1	"
	9 p.m.	18.80	15.40	688	699	N.	0	"
9	7 a.m.	14.60	12.80	687	697	N.	0	"
	2 p.m.	32.40	18.60	687	697	N.	2	"
	9 p.m.	17.80	14.80	686	697	N.W.	1	"
10	7 a.m.	12.80	11.40	687	696	N.W.	0	"
	2 p.m.	34.20	18.20	686	696	N.	2	"
	9 p.m.	18.40	14.60	687	696	N.W.	0	"
11	7 a.m.	13.00	11.60	685	695	N.W.	0	"
	2 p.m.	35.00	18.20	686	696	N.E.	2	"
	9 p.m.	18.60	15.40	686	696	N.	0	"
12	7 a.m.	13.10	12.10	685	695	E.	0	"
	2 p.m.	30.80	19.20	686	696	N.	2	"
	9 p.m.	21.80	17.60	685	692	N.W.	0	rather cloudy
13	7 a.m.	18.20	16.40	685	695	N.E.	0	"
	2 p.m.	36.40	20.80	686	695	N.	1	"
	9 p.m.	25.40	18.60	685	695	S.E.	2	cloudy
14	7 a.m.	18.00	16.80	687	697	N.E.	0	rather cloudy
	2 p.m.	34.80	22.40	688	698	N.E.	1	"
	9 p.m.	25.40	20.40	686	695	W.	1	clear
15	7 a.m.	20.60	19.20	689	699	S.W.	1	cloudy
	2 p.m.	35.00	23.00	687	697	W.	1	rather cloudy
	9 p.m.	22.60	19.60	686	695	N.W.	0	clear
16	7 a.m.	20.60	18.80	686	696	N.	0	rather cloudy
	2 p.m.	34.40	21.80	685	695	E.	1	"
	9 p.m.	23.40	19.60	685	694	N.	0	"
17	7 a.m.	19.80	18.60	686	696	W.	0	"
	2 p.m.	30.00	22.80	685	695	S.W.	1	cloudy
	9 p.m.	19.20	17.80	685	695	W.	0	clear
18	7 a.m.	18.80	18.60	686	696	N.W.	0	rather cloudy
	2 p.m.	32.60	23.80	686	696	N.W.	1	"
	9 p.m.	22.40	19.60	687	697	N.W.	0	clear
19	7 a.m.	21.00	19.60	688	698	N.W.	0	fair
	2 p.m.	34.60	23.20	689	699	W.	1	rather cloudy
	9 p.m.	—	—	—	—	—	—	—
20	7 a.m.	—	—	—	—	—	—	—
	2 p.m.	37.00	20.80	687	697	N.E.	1	rather cloudy
	9 p.m.	24.00	19.40	685	695	N.	0	fair
21	7 a.m.	24.60	20.60	686	696	N.E.	1	cloudy (3)
	2 p.m.	32.00	23.20	684	693	N.W.	0	"
	9 p.m.	21.60	19.80	685	695	W.	0	clear
22	7 a.m.	20.00	18.80	685	695	N.W.	0	"
	2 p.m.	38.80	23.80	684	693	E.	2	rather cloudy
	9 p.m.	24.00	19.20	685	694	N.E.	1	" (4)

DAY.	HOUR.	HYGROMETER		ANEROID BAROMETER		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884 Jan. 18	7 a.m.	16.80	16.60	688	698	N.	0	clear
	2 p.m.	33.60	22.40	688	697	N.W.	1	rather cloudy
	9 p.m.	20.40	19.00	685	696	N.W.	0	clear
19	7 a.m.	21.00	20.40	687	696	N.W.	1	rather cloudy
	2 p.m.	33.40	23.20	687	697	W.	1	clear
	9 p.m.	20.60	19.00	686	696	N.E.	0	"
20	7 a.m.	17.20	16.80	687	697	N.E.	0	"
	2 p.m.	33.40	23.40	687	697	N.W.	0	rather cloudy
	9 p.m.	21.00	19.00	687	697	W.	0	"
21	7 a.m.	13.40	12.20	687	697	N.	0	clear
	2 p.m.	34.00	16.40	686	695	N.	2	"
	9 p.m.	20.40	15.00	686	695	N.	0	"
22	7 a.m.	10.60	9.80	687	698	N.	0	"
	2 p.m.	33.00	23.00	688	697	N.W.	2	"
	9 p.m.	16.60	14.60	689	699	N.W.	0	"
23	7 a.m.	11.80	10.20	688	698	N.W.	0	"
	2 p.m.	30.20	16.60	687	696	N.	1	"
	9 p.m.	14.80	12.40	687	696	N.	0	"
24	7 a.m.	9.40	8.80	688	699	N.W.	0	"
	2 p.m.	31.20	17.00	688	697	N.E.	1	"
	9 p.m.	15.80	13.40	686	696	N.W.	0	"
25	7 a.m.	10.40	9.40	687	697	N.	0	"
	2 p.m.	—	—	—	—	—	—	—
	9 p.m.	17.20	14.20	687	697	N.E.	0	clear
26	7 a.m.	13.00	10.00	687	697	N.W.	0	"
	2 p.m.	34.00	18.60	689	698	E.	2	"
	9 p.m.	17.80	15.40	687	696	N.E.	0	"
27	7 a.m.	16.40	14.20	687	698	N.	0	"
	2 p.m.	34.60	18.80	688	698	N.W.	1	"
	9 p.m.	17.80	15.40	686	696	N.E.	0	"
28	7 a.m.	—	—	—	—	—	—	—
	2 p.m.	34.80	20.40	689	698	N.	1	clear
	9 p.m.	18.40	15.80	686	696	E.	0	"
29	7 a.m.	16.40	14.80	686	696	E.	0	rather cloudy
	2 p.m.	35.80	20.10	686	696	E.	1	clear
	9 p.m.	19.40	17.00	685	695	S.E.	0	"
30	7 a.m.	15.40	14.20	686	696	S.E.	1	"
	2 p.m.	35.80	20.60	686	696	S.E.	1	"
	9 p.m.	19.80	17.60	686	696	S.E.	0	"
31	7 a.m.	15.80	15.00	686	696	E.	0	"
	2 p.m.	34.80	18.60	687	696	N.E.	1	"
	9 p.m.	18.20	16.00	686	696	E.	0	"
Feb. 1	7 a.m.	12.00	10.60	688	698	N.	1	"
	2 p.m.	32.20	17.00	689	698	N.E.	2	"
	9 p.m.	19.60	12.80	689	697	N.	0	"
2	7 a.m.	11.00	9.80	687	697	N.	0	"
	2 p.m.	31.20	16.00	687	697	N.	2	"
	9 p.m.	16.40	13.10	687	697	N.	0	"
3	7 a.m.	10.40	9.00	686	696	N.W.	0	rather cloudy
	2 p.m.	30.80	16.40	687	696	N.W.	1	"
	9 p.m.	14.40	12.00	685	696	N.E.	0	clear
4	7 a.m.	10.60	9.80	686	696	E.	0	"
	2 p.m.	33.40	18.60	687	696	S.E.	1	"
	9 p.m.	16.40	13.80	685	696	S.	0	"

DAY.	Hour.	HYGROMETER.		ANEROID BAROMETER.		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884 Feb. 5	7 a.m.	11.60"	10.40"	684	695	S.W.	0	clear
	2 p.m.	34.40	18.20	686	695	N.W.	2	"
	9 p.m.	20.40	10.20	684	694	S.W.	0	cloudy
6	7 a.m.	17.80	16.20	685	695	S.E.	0	rather cloudy
	2 p.m.	30.00	20.40	685	694	E	2	"
	9 p.m.	26.40	17.60	685	696	N.W.	0	cloudy
7	7 a.m.	17.40	16.80	687	697	N.E.	0	rather cloudy
	2 p.m.	32.20	17.60	687	697	E.	1	"
	9 p.m.	16.20	13.80	687	696	N.	1	clear
8	7 a.m.	13.00	12.40	687	697	N.	0	"
	2 p.m.	33.00	18.80	688	698	N.	1	"
	9 p.m.	18.80	15.40	688	699	N.	0	"
9	7 a.m.	14.60	12.80	687	697	N.	0	"
	2 p.m.	32.40	18.60	687	697	N.	2	"
	9 p.m.	17.80	14.80	686	697	N.W.	1	"
10	7 a.m.	12.80	11.40	687	696	N.W.	0	"
	2 p.m.	34.20	18.20	686	696	N.	2	"
	9 p.m.	18.40	14.60	687	696	N.W.	0	"
11	7 a.m.	13.00	11.00	685	695	N.W.	0	"
	2 p.m.	35.00	18.20	686	696	N.E.	2	"
	9 p.m.	18.60	15.40	686	696	N.	0	"
12	7 a.m.	13.70	12.10	685	695	E.	0	"
	2 p.m.	30.80	19.20	686	696	N.	2	"
	9 p.m.	21.80	17.60	685	692	N.W.	0	rather cloudy
13	7 a.m.	18.20	16.20	685	695	N.E.	0	"
	2 p.m.	30.40	20.80	686	695	N.	1	"
	9 p.m.	25.40	18.60	685	695	N.E.	2	cloudy
14	7 a.m.	18.00	16.80	687	697	N.E.	0	rather cloudy
	2 p.m.	34.80	22.40	688	698	N.E.	1	"
	9 p.m.	25.40	20.40	686	695	W.	1	clear
15	7 a.m.	20.60	19.20	689	699	S.W.	1	cloudy
	2 p.m.	35.00	23.00	687	697	W.	1	rather cloudy
	9 p.m.	22.60	19.60	686	695	N.W.	0	clear
16	7 a.m.	20.60	18.80	686	696	N.	0	rather cloudy
	2 p.m.	34.40	21.80	685	695	E.	1	"
	9 p.m.	23.40	19.60	685	694	N.	0	"
17	7 a.m.	19.80	18.60	686	696	W.	0	"
	2 p.m.	30.00	22.80	685	695	S.W.	1	cloudy
	9 p.m.	19.20	17.80	685	695	W.	0	clear
18	7 a.m.	18.80	18.60	686	696	N.W.	0	rather cloudy
	2 p.m.	32.60	23.80	686	696	N.W.	1	"
	9 p.m.	22.40	19.60	687	697	N.W.	0	clear
19	7 a.m.	21.00	19.60	688	698	N.W.	0	fair
	2 p.m.	34.60	23.20	689	699	W.	1	rather cloudy
	9 p.m.	—	—	—	—	—	—	—
20	7 a.m.	—	—	—	—	—	—	—
	2 p.m.	37.00	20.80	687	697	N.E.	1	rather cloudy
	9 p.m.	24.00	19.40	685	695	N.	0	fair
21	7 a.m.	24.60	20.60	686	696	N.E.	1	cloudy (3)
	2 p.m.	32.00	23.20	684	693	N.W.	0	"
	9 p.m.	21.60	19.80	685	695	W.	0	clear
22	7 a.m.	20.00	18.80	685	695	N.W.	0	"
	2 p.m.	38.80	23.80	684	693	E.	2	rather cloudy
	9 p.m.	24.00	19.20	685	694	N.E.	1	" (4)

DAY.	Hour.	HYGROMETER.		ANEROID BAROMETER		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884								
Feb. 23	7 a.m.	20.80	18.40	685	695	N.W.	0	rather cloudy
	2 p.m.	34.00	24.10	685	695	N.W.	1	"
	9 p.m.	24.60	21.00	685	695	S.E.	1	fair
24	7 a.m.	21.40	19.80	687	697	N.E.	0	clear
	2 p.m.	33.00	24.10	686	696	W.	1	rather cloudy
	9 p.m.	23.80	20.20	686	695	N.W.	0	clear
25	7 a.m.	21.20	20.00	686	696	E	0	"
	2 p.m.	32.40	22.20	686	696	N.W.	2	"
	9 p.m.	21.00	18.40	685	695	W.	0	"
26	7 a.m.	17.80	17.20	686	696	N.W.	0	rather cloudy
	2 p.m.	34.80	21.40	685	694	N.W.	1	"
	9 p.m.	21.00	18.20	685	695	N.	0	clear
27	7 a.m.	18.20	17.40	687	696	N.W.	0	rather cloudy
	2 p.m.	36.20	21.60	686	696	N.	1	fair
	9 p.m.	25.60	19.80	685	695	W.	1	rather cloudy
28	7 a.m.	23.00	20.60	686	696	N.E.	0	fair
	2 p.m.	32.20	24.40	685	694	N.W.	1	rather cloudy
	9 p.m.	22.40	20.20	685	695	N.	0	fair
29	7 a.m.	17.60	17.40	685	695	N.	0	clear
	2 p.m.	34.80	21.20	685	695	N.	1	rather cloudy
	9 p.m.	20.00	17.80	685	695	N.	0	clear (5)
Mar. 1	7 a.m.	18.80	18.20	684	694	N.W.	0	"
	2 p.m.	35.40	23.80	684	693	N.	1	rather cloudy
	9 p.m.	22.80	19.20	685	694	N.W.	0	clear
2	7 a.m.	21.00	19.80	687	697	N.W.	1	rather cloudy
	2 p.m.	35.10	21.80	686	695	N.	2	"
	9 p.m.	21.80	18.20	685	695	N.W.	0	clear
3	7 a.m.	17.80	16.60	685	695	N.	0	"
	2 p.m.	38.20	20.20	685	694	N.E.	2	"
	9 p.m.	22.20	17.40	684	693	N.W.	0	"
4	7 a.m.	22.10	20.20	685	695	S.E.	0	rather cloudy
	2 p.m.	36.40	19.00	685	695	E.	2	"
	9 p.m.	20.40	16.60	685	693	N.E.	0	clear
5	7 a.m.	20.60	17.20	684	694	S.W.	1	cloudy (6)
	2 p.m.	34.60	22.20	685	694	W.	1	rather cloudy
	9 p.m.	22.80	20.00	685	695	S.W.	1	clear
6	7 a.m.	18.60	18.40	685	695	W.	0	clear
	2 p.m.	33.20	20.40	684	693	N.	1	cloudy
	9 p.m.	24.60	20.00	685	694	W.	1	rather cloudy
7	7 a.m.	20.60	18.40	685	695	S.W.	1	cloudy
	2 p.m.	34.40	23.80	684	694	W.	1	rather cloudy
	9 p.m.	26.20	20.60	685	695	S.W.	1	" (7)
8	7 a.m.	21.20	19.40	686	696	S.E.	1	fair
	2 p.m.	34.00	23.60	686	696	S.W.	1	rather cloudy
	9 p.m.	21.40	19.20	685	695	S.E.	1	cloudy (8)
9	7 a.m.	20.60	20.20	685	695	N.E.	1	rather cloudy
	2 p.m.	34.80	25.40	685	694	S.E.	1	"
	9 p.m.	19.20	18.80	684	693	S.E.	1	cloudy (9)
10	7 a.m.	19.20	18.80	685	695	N.E.	0	rather cloudy
	2 p.m.	34.80	24.20	685	695	N.W.	0	"
	9 p.m.	25.00	21.40	685	695	N.E.	0	" (10)
11	7 a.m.	20.20	19.20	685	695	N.W.	1	fair
	2 p.m.	33.00	24.60	685	695	N.W.	1	rather cloudy (11)
	9 p.m.	21.20	20.60	684	694	N.E.	0	" (12)

METEOROLOGICAL OBSERVATIONS.

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DAY.	Hour.	THERMOMETER.		ANEROID BAROMETER.		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1881 Mar. 12	7 a.m.	18.60°	18.40°	685	695	N.	0	fair
	2 p.m.	33.00	24.20	685	695	N.	0	rather cloudy
	9 p.m.	23.40	21.20	685	695	N.W.	0	" (13)
13	7 a.m.	20.00	19.40	686	696	N.E.	0	"
	2 p.m.	33.00	22.80	686	696	N.E.	2	"
	9 p.m.	22.20	20.60	685	695	N.W.	0	fair
14	7 a.m.	20.80	19.80	686	696	S.W.	1	rather cloudy
	2 p.m.	31.40	24.20	685	696	W.	1	fair
	9 p.m.	23.20	20.80	687	696	N.	1	rather cloudy
15	7 a.m.	20.60	19.80	685	695	W.	0	"
	2 p.m.	35.60	24.80	685	695	S.W.	1	"
	9 p.m.	22.20	20.00	685	695	S.W.	1	cloudy" (14)
16	7 a.m.	20.00	18.80	685	695	S.W.	0	rather cloudy
	2 p.m.	22.60	21.60	685	694	S.W.	2	clear (15)
	9 p.m.	20.00	19.80	684	695	S.E.	1	rather cloudy (16)
17	7 a.m.	18.60	18.60	685	695	S.W.	0	"
	2 p.m.	33.40	25.00	685	695	S.E.	1	fair
	9 p.m.	23.40	21.00	685	695	S.	0	rather cloudy
18	7 a.m.	19.60	19.40	686	695	S.W.	0	clear
	2 p.m.	35.80	25.60	686	695	W.	1	rather cloudy (17)
	9 p.m.	20.40	20.00	687	697	N.E.	1	overcast
19	7 a.m.	19.80	19.20	687	696	N.	0	rather cloudy
	2 p.m.	29.00	22.60	688	697	N.E.	2	"
	9 p.m.	21.40	21.00	687	696	N.W.	0	clear
20	7 a.m.	19.20	19.20	687	696	N.W.	0	fair
	2 p.m.	30.10	23.00	687	696	N.W.	0	"
	9 p.m.	21.60	20.40	686	695	E.	0	"
21	7 a.m.	20.20	19.80	686	697	N.E.	0	cloudy
	2 p.m.	33.00	22.80	685	695	N.E.	1	rather cloudy
	9 p.m.	23.60	21.20	685	695	N.E.	0	clear
22	7 a.m.	19.40	18.80	686	696	N.	0	"
	2 p.m.	34.80	23.00	685	695	N.E.	1	rather cloudy
	9 p.m.	23.20	20.20	685	696	E.	0	"
23	7 a.m.	19.10	18.60	685	695	N.	0	clear
	2 p.m.	33.80	22.00	685	695	N.E.	1	rather cloudy
	9 p.m.	23.60	21.80	685	694	N.	0	clear
24	7 a.m.	22.60	20.60	685	694	N.E.	0	rather cloudy
	2 p.m.	33.80	22.40	685	694	N.E.	2	" (18)
	9 p.m.	23.00	21.20	684	694	N.E.	1	"
25	7 a.m.	20.00	19.80	684	693	N.	0	clear
	2 p.m.	34.60	23.60	682	692	N.	1	rather cloudy
	9 p.m.	22.00	20.40	684	693	N.E.	0	clear
26	7 a.m.	23.20	20.60	685	696	N.W.	1	rather cloudy
	2 p.m.	34.10	25.00	685	695	N.W.	2	"
	9 p.m.	25.00	22.40	687	696	N.W.	0	clear
27	7 a.m.	20.40	20.00	685	695	N.E.	0	rather cloudy
	2 p.m.	35.20	25.40	685	695	W.	2	" (19)
	9 p.m.	22.40	20.80	685	694	N.W.	0	cloudy
28	7 a.m.	21.00	20.40	685	694	N.W.	0	clear
	2 p.m.	36.00	26.20	685	694	N.W.	1	rather cloudy
	9 p.m.	25.20	23.20	685	694	N.W.	0	" (20)
29	7 a.m.	21.20	20.00	684	693	N.	0	clear
	2 p.m.	37.60	25.10	684	693	E.	2	rather cloudy (21)
	9 p.m.	22.80	21.60	681	691	E.	0	overcast

DAY.	HOUR.	HYGROMETER.		ANEROID BAROMETER		WIND.		REMARKS
		Wet.	Dry.	No. 1	No. 2	Direction.	Force.	
1884								
Feb. 23	7 a.m.	20.80	18.40	685	695	N.W.	0	rather cloudy
	2 p.m.	34.00	24.10	685	695	N.W.	1	"
	9 p.m.	24.60	21.00	685	695	S.E.	1	fair
24	7 a.m.	21.40	19.80	687	697	N.E.	0	clear
	2 p.m.	33.00	24.10	686	696	W.	1	rather cloudy
	9 p.m.	23.80	20.20	686	695	N.W.	0	clear
25	7 a.m.	21.20	20.00	686	696	E.	0	"
	2 p.m.	22.40	22.20	686	696	N.W.	2	"
	9 p.m.	21.00	18.40	685	695	W.	0	"
26	7 a.m.	17.80	17.20	686	696	N.W.	0	rather cloudy
	2 p.m.	34.80	21.40	685	694	N.W.	1	"
	9 p.m.	21.00	18.20	685	695	N.	0	clear
27	7 a.m.	18.20	17.40	687	696	N.W.	0	rather cloudy
	2 p.m.	36.20	21.60	686	696	N.	1	fair
	9 p.m.	25.60	19.80	685	695	W.	1	rather cloudy
28	7 a.m.	23.00	20.60	686	696	N.E.	0	fair
	2 p.m.	32.20	24.40	685	694	N.W.	1	rather cloudy
	9 p.m.	22.40	20.20	685	695	N.	0	fair
29	7 a.m.	17.60	17.40	685	695	N.	0	clear
	2 p.m.	34.80	21.20	685	695	N.	1	rather cloudy
	9 p.m.	20.00	17.80	685	695	N.	0	clear (5)
Mar. 1	7 a.m.	18.80	18.20	684	694	N.W.	0	"
	2 p.m.	35.40	23.80	684	693	N.	1	rather cloudy
	9 p.m.	22.80	19.20	685	694	N.W.	0	clear
2	7 a.m.	21.00	19.80	687	697	N.W.	1	rather cloudy
	2 p.m.	35.10	21.80	686	695	N.	2	"
	9 p.m.	21.80	18.20	685	695	N.W.	0	clear
3	7 a.m.	17.80	16.60	685	695	N.	0	"
	2 p.m.	38.20	20.20	685	694	N.E.	2	"
	9 p.m.	22.20	17.40	684	693	N.W.	0	"
4	7 a.m.	22.10	20.20	685	695	S.W.	0	rather cloudy
	2 p.m.	36.40	19.00	685	695	E.	2	"
	9 p.m.	20.40	16.60	685	693	N.E.	0	clear
5	7 a.m.	20.60	17.20	684	694	S.W.	1	cloudy (6)
	2 p.m.	34.60	22.20	685	694	W.	1	rather cloudy
	9 p.m.	22.80	20.00	685	695	S.W.	1	clear
6	7 a.m.	18.60	18.40	685	695	W.	0	clear
	2 p.m.	33.20	20.40	684	693	N.	1	cloudy
	9 p.m.	24.60	20.00	685	694	W.	1	rather cloudy
7	7 a.m.	20.60	18.40	685	695	S.W.	1	cloudy
	2 p.m.	34.40	23.80	684	694	W.	1	rather cloudy
	9 p.m.	26.20	20.60	685	695	S.W.	1	" (7)
8	7 a.m.	21.20	19.40	686	696	S.E.	1	fair
	2 p.m.	34.00	23.60	686	696	S.W.	1	rather cloudy
	9 p.m.	21.40	19.20	685	695	S.E.	1	cloudy (8)
9	7 a.m.	20.60	20.20	685	695	N.E.	1	rather cloudy
	2 p.m.	34.80	25.40	685	694	S.E.	1	"
	9 p.m.	19.20	18.80	684	693	S.E.	1	cloudy (9)
10	7 a.m.	19.20	18.80	685	695	N.E.	0	rather cloudy
	2 p.m.	34.80	24.20	685	695	N.W.	0	"
	9 p.m.	25.00	21.40	685	695	N.E.	0	" (10)
11	7 a.m.	20.20	19.20	685	695	N.W.	1	fair
	2 p.m.	33.00	24.60	685	695	N.W.	1	rather cloudy (11)
	9 p.m.	21.20	20.60	684	694	N.E.	0	" (12)

METEOROLOGICAL OBSERVATIONS.

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DAY.	HOUR	HYGROMETER.		ANEROID BAROMETER.		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884 Mar. 12	7 a.m.	18.60	18.40	685	695	N.	0	fair
	2 p.m.	33.00	24.20	685	695	N.	0	rather cloudy
	9 p.m.	23.40	21.20	685	695	N.W.	0	" (13)
13	7 a.m.	20.00	19.40	686	696	N.E.	0	"
	2 p.m.	33.00	22.80	686	696	N.E.	2	"
	9 p.m.	22.20	20.60	685	695	N.W.	0	fair
14	7 a.m.	20.80	19.80	686	696	S.W.	1	rather cloudy
	2 p.m.	31.40	24.20	685	696	W.	1	fair
	9 p.m.	23.20	20.80	687	696	N.	1	rather cloudy
15	7 a.m.	20.60	19.80	685	695	W.	0	"
	2 p.m.	35.60	24.80	685	695	S.W.	1	"
	9 p.m.	22.20	20.00	685	695	S.W.	1	cloudy (14)
16	7 a.m.	20.00	18.80	685	695	S.W.	0	rather cloudy
	2 p.m.	22.60	21.60	685	694	S.W.	2	clear (15)
	9 p.m.	20.00	19.80	684	695	S.E.	1	rather cloudy (16)
17	7 a.m.	18.60	18.60	685	695	S.W.	0	"
	2 p.m.	33.40	25.00	685	695	S.E.	1	fair
	9 p.m.	23.40	21.00	685	695	S.	0	rather cloudy
18	7 a.m.	19.60	19.40	686	695	S.W.	0	clear
	2 p.m.	35.80	25.60	686	695	W.	1	rather cloudy (17)
	9 p.m.	20.40	20.00	687	697	N.E.	1	overcast
19	7 a.m.	19.80	19.20	687	696	S.	0	rather cloudy
	2 p.m.	29.00	22.60	688	697	N.E.	2	"
	9 p.m.	21.40	21.00	687	696	N.W.	0	clear
20	7 a.m.	19.20	19.20	687	696	N.W.	0	fair
	2 p.m.	30.10	23.00	687	696	N.W.	0	"
	9 p.m.	21.60	20.40	686	695	E.	0	"
21	7 a.m.	20.20	19.80	686	697	N.E.	0	cloudy
	2 p.m.	33.00	22.80	685	695	N.E.	1	rather cloudy
	9 p.m.	23.60	21.20	685	695	N.E.	0	clear
22	7 a.m.	19.40	18.80	686	696	N.	0	"
	2 p.m.	34.80	23.00	685	695	N.E.	1	rather cloudy
	9 p.m.	23.20	20.20	685	696	E.	0	"
23	7 a.m.	19.10	18.60	685	695	N.	0	clear
	2 p.m.	33.80	22.00	685	695	N.E.	1	rather cloudy
	9 p.m.	23.60	21.80	685	694	N.	0	clear
24	7 a.m.	22.60	20.60	685	694	N.E.	0	rather cloudy
	2 p.m.	33.80	22.40	685	694	N.E.	2	" (18)
	9 p.m.	23.00	21.20	684	694	N.E.	1	"
25	7 a.m.	20.00	19.80	684	693	N.	0	clear
	2 p.m.	34.60	23.60	682	692	N.	1	rather cloudy
	9 p.m.	22.00	20.40	684	693	N.E.	0	clear
26	7 a.m.	23.20	20.60	685	696	N.W.	1	rather cloudy
	2 p.m.	34.10	25.00	685	695	N.W.	2	"
	9 p.m.	25.00	22.40	687	696	N.W.	0	clear
27	7 a.m.	20.40	20.00	685	695	N.E.	0	rather cloudy
	2 p.m.	35.20	25.40	685	695	W.	2	" (19)
	9 p.m.	22.40	20.80	685	694	N.W.	0	cloudy
28	7 a.m.	21.00	20.40	685	694	N.W.	0	clear
	2 p.m.	36.00	26.20	685	694	N.W.	1	rather cloudy
	9 p.m.	25.20	23.20	685	694	N.W.	0	" (20)
29	7 a.m.	21.20	20.00	684	693	N.	0	clear
	2 p.m.	37.60	25.10	684	693	E.	2	rather cloudy (21)
	9 p.m.	22.80	21.60	681	691	E.	0	overcast

DAY.	HOUR.	BAROMETR.		ANEMOMETER.		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884 Mar. 30	7 a.m.	20.00	19.40	684	693	N.	0	rather cloudy
	2 p.m.	31.20	25.40	685	694	N.W.	1	"
	9 p.m.	23.20	21.50	684	694	N.W.	0	clear
31	7 a.m.	21.60	21.20	685	695	N.E.	0	rather cloudy
	2 p.m.	32.60	25.40	685	695	N.W.	2	" (22)
	9 p.m.	18.80	18.60	686	695	N.E.	1	cloudy
April 1	7 a.m.	19.00	18.80	685	695	E.	0	overcast
	2 p.m.	36.60	25.80	684	693	N.E.	1	fair
	9 p.m.	22.80	20.60	685	695	S.	1	rather cloudy
2	7 a.m.	19.60	19.20	684	694	S.E.	1	cloudy (23)
	2 p.m.	32.10	25.40	685	695	S.W.	1	rather cloudy
	9 p.m.	24.20	22.60	685	695	N.E.	0	"
3	7 a.m.	21.20	19.80	686	697	N.W.	1	" (24)
	2 p.m.	32.20	25.00	685	695	W.	2	"
	9 p.m.	18.20	18.00	685	695	N.W.	0	" (25)
4	7 a.m.	17.40	17.20	685	695	N.	0	"
	2 p.m.	31.40	25.40	685	696	W.	1	fair
	9 p.m.	21.60	20.60	686	696	N.W.	0	clear
5	7 a.m.	20.20	19.00	685	695	N.W.	0	rather cloudy
	2 p.m.	33.00	25.00	686	695	N.E.	1	" (26)
	9 p.m.	19.40	19.20	686	696	W.	1	"
6	7 a.m.	18.20	18.20	687	697	N.	0	clear
	2 p.m.	33.40	23.40	687	696	N.W.	1	fair
	9 p.m.	23.00	20.60	685	697	N.E.	0	rather cloudy (27)
7	7 a.m.	22.00	21.00	688	698	N.	0	clear
	2 p.m.	34.80	24.40	687	697	N.W.	1	"
	9 p.m.	23.40	21.40	686	696	S.W.	0	rather cloudy
8	7 a.m.	21.40	20.40	685	696	S.E.	0	"
	2 p.m.	36.40	25.10	686	696	N.E.	1	fair
	9 p.m.	23.40	19.80	686	697	S.W.	1	rather cloudy (28)
9	7 a.m.	21.00	19.60	686	697	W.	1	cloudy
	2 p.m.	32.60	24.80	685	695	W.	1	rather cloudy (29)
	9 p.m.	18.00	17.40	689	699	N.E.	1	cloudy
10	7 a.m.	19.40	19.20	686	696	N.E.	0	rather cloudy
	2 p.m.	32.60	24.40	685	695	N.W.	1	fair
	9 p.m.	22.40	21.40	685	695	N.W.	0	clear
11	7 a.m.	22.40	20.80	686	696	W.	1	"
	2 p.m.	36.00	26.20	685	695	S.W.	1	rather cloudy (30)
	9 p.m.	20.40	19.60	685	696	E.	0	"
12	7 a.m.	19.60	19.40	685	695	E.	0	fair
	2 p.m.	33.00	25.60	685	694	N.	0	"
	9 p.m.	23.40	22.00	685	694	N.W.	0	clear
13	7 a.m.	21.40	19.90	685	695	N.W.	0	"
	2 p.m.	26.80	23.00	683	693	N.E.	1	cloudy (31)
	9 p.m.	20.80	20.40	684	694	S.E.	1	overcast
14	7 a.m.	20.60	20.00	686	697	S.W.	1	cloudy
	2 p.m.	28.60	23.80	686	695	W.	1	rather cloudy
	9 p.m.	18.40	17.80	685	695	S.E.	1	overcast (32)
15	7 a.m.	19.80	19.20	686	696	E.	0	fair
	2 p.m.	21.80	21.60	686	697	E.	0	rather cloudy (33)
	9 p.m.	21.40	20.60	686	697	E.	0	fair
16	7 a.m.	20.20	19.80	687	697	S.	1	rather cloudy
	2 p.m.	26.60	24.20	687	698	N.W.	1	"
	9 p.m.	20.80	20.40	686	696	N.W.	0	clear (34)

Day.	Hour.	THERMOMETER.		ANEROID BAROMETER.		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884 April 17	7 a.m.	19.80	20.00	687	698	N.	0	clear
	2 p.m.	33.60	25.40	685	696	N.E.	1	fair
	9 p.m.	22.40	22.00	686	697	N.E.	0	clear
18	7 a.m.	19.20	19.40	685	695	N.E.	0	"
	2 p.m.	33.00	24.80	685	695	N.E.	1	rather cloudy
	9 p.m.	22.20	21.60	685	695	N.	0	clear
19	7 a.m.	17.80	17.80	685	695	N.	0	"
	2 p.m.	34.60	24.60	685	694	N.E.	1	fair
	9 p.m.	23.60	21.40	684	694	N.W.	0	" (35)
20	7 a.m.	19.60	19.20	684	695	N.W.	0	clear
	2 p.m.	36.80	26.20	684	694	S.E.	1	rather cloudy
	9 p.m.	21.80	20.60	684	694	S.W.	0	" (36)
21	7 a.m.	21.20	20.20	684	694	S.E.	0	"
	2 p.m.	33.60	24.40	684	694	N.W.	1	" (37)
	9 p.m.	21.20	21.00	685	695	S.E.	1	overcast
22	7 a.m.	20.60	20.00	686	696	N.E.	0	cloudy
	2 p.m.	28.40	23.40	686	696	N.E.	0	rather cloudy
	9 p.m.	20.20	19.80	686	696	N.	0	clear
23	7 a.m.	19.60	19.60	686	697	N.	0	rather cloudy
	2 p.m.	26.80	24.20	685	697	N.	1	" (38)
	9 p.m.	20.60	19.60	685	697	N.	0	cloudy
24	7 a.m.	20.00	19.40	685	695	N.	0	"
	2 p.m.	29.80	24.00	684	694	N.E.	1	rather cloudy (39)
	9 p.m.	20.40	20.20	685	695	E.	1	overcast
25	7 a.m.	20.20	20.00	685	695	N.E.	0	rather cloudy
	2 p.m.	24.80	22.40	685	695	W.	2	cloudy (40)
	9 p.m.	19.20	19.20	685	695	S.W.	0	rather cloudy
26	7 a.m.	19.20	18.80	685	695	W.	0	fair
	2 p.m.	30.40	24.00	685	695	S.W.	1	rather cloudy
	9 p.m.	22.00	21.20	685	695	N.E.	0	" (41)
27	7 a.m.	18.40	18.40	687	697	E.	0	overcast
	2 p.m.	21.20	21.00	686	696	S.W.	0	cloudy
	9 p.m.	19.20	18.80	686	696	N.W.	0	rather cloudy
28	7 a.m.	18.20	18.20	686	697	N.	0	clear
	2 p.m.	32.80	26.00	685	695	N.W.	1	rather cloudy
	9 p.m.	20.60	19.60	687	697	E.	1	cloudy
29	7 a.m.	19.00	19.00	685	696	N.	0	fair
	2 p.m.	32.80	24.40	685	696	S.E.	1	"
	9 p.m.	21.40	20.80	685	695	N.W.	0	clear
30	7 a.m.	20.40	20.20	685	695	N.	0	"
	2 p.m.	34.00	25.00	685	695	S.E.	1	rather cloudy
	9 p.m.	21.80	21.49	684	694	E.	0	clear (42)
May 1	7 a.m.	19.60	19.40	685	695	N.	0	"
	2 p.m.	23.20	25.60	685	695	N.W.	1	fair
	9 p.m.	21.00	19.60	685	695	S.W.	1	rather cloudy
2	7 a.m.	21.00	20.60	687	697	N.W.	0	"
	2 p.m.	33.20	24.80	686	696	S.W.	2	"
	9 p.m.	20.80	20.00	686	696	N.E.	0	fair
3	7 a.m.	20.80	20.40	687	697	E.	0	rather cloudy
	2 p.m.	34.40	24.80	686	696	S.E.	1	"
	9 p.m.	22.00	21.40	686	696	E.	0	clear
4	7 a.m.	21.40	20.80	686	696	N.E.	0	"
	2 p.m.	37.40	26.20	686	696	N.W.	1	fair
	9 p.m.	23.20	22.40	685	695	W.	0	" (43)

DAY.	HOUR.	HYGROMETER.		ANEROID BAROMETER.		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884								
Mar. 30	7 a.m.	20.00	19.40	684	693	N.	0	rather cloudy
	2 p.m.	31.20	25.40	685	694	N.W.	1	"
	9 p.m.	23.20	21.80	684	694	N.W.	0	clear
31	7 a.m.	21.60	21.20	685	695	N.E.	0	rather cloudy
	2 p.m.	32.60	25.40	685	695	N.W.	2	" (22)
	9 p.m.	18.80	18.60	686	695	N.E.	1	cloudy
April 1	7 a.m.	19.00	18.80	685	695	E.	0	overcast
	2 p.m.	36.60	25.80	684	693	N.E.	1	fair
	9 p.m.	22.80	20.60	685	695	S.	1	rather cloudy
2	7 a.m.	19.60	19.20	684	694	S.E.	1	cloudy (23)
	2 p.m.	32.10	25.40	685	695	S.W.	1	rather cloudy
	9 p.m.	24.20	22.60	685	695	N.E.	0	"
3	7 a.m.	21.20	19.80	686	697	N.W.	1	" (24)
	2 p.m.	32.20	25.00	685	695	W.	2	"
	9 p.m.	18.20	18.00	685	695	N.W.	0	" (25)
4	7 a.m.	17.40	17.20	685	695	N.	0	"
	2 p.m.	31.40	25.10	685	696	W.	1	fair
	9 p.m.	21.60	20.60	686	696	N.W.	0	clear
5	7 a.m.	20.20	19.00	685	695	N.W.	0	rather cloudy
	2 p.m.	33.00	25.00	686	695	N.E.	1	" (26)
	9 p.m.	19.40	19.20	686	696	W.	1	"
6	7 a.m.	18.20	18.20	687	697	N.	0	clear
	2 p.m.	33.40	23.10	687	696	N.W.	1	fair
	9 p.m.	23.00	20.60	685	697	N.E.	0	rather cloudy (27)
7	7 a.m.	22.00	21.00	688	698	N.	0	clear
	2 p.m.	34.80	24.40	687	697	N.W.	1	"
	9 p.m.	23.40	21.40	686	696	S.W.	0	rather cloudy
8	7 a.m.	21.40	20.40	685	696	S.E.	0	"
	2 p.m.	36.40	25.10	686	696	N.E.	1	fair
	9 p.m.	23.40	19.80	686	697	N.W.	1	rather cloudy (28)
9	7 a.m.	21.00	19.60	686	697	W.	1	cloudy
	2 p.m.	32.60	24.80	685	695	W.	1	rather cloudy (29)
	9 p.m.	18.00	17.40	686	699	N.E.	1	cloudy
10	7 a.m.	19.40	19.20	686	696	N.E.	0	rather cloudy
	2 p.m.	32.60	24.40	685	695	N.W.	1	fair
	9 p.m.	22.40	21.40	685	695	N.W.	0	clear
11	7 a.m.	22.40	20.80	686	696	W.	1	"
	2 p.m.	36.00	26.20	685	695	S.W.	1	rather cloudy (30)
	9 p.m.	20.40	19.60	685	696	E.	0	"
12	7 a.m.	19.60	19.40	685	695	E.	0	fair
	2 p.m.	33.00	25.60	685	694	N.	0	"
	9 p.m.	23.40	22.00	685	694	N.W.	0	clear
13	7 a.m.	21.40	19.90	685	695	N.W.	0	"
	2 p.m.	26.80	23.00	683	693	N.E.	1	cloudy (31)
	9 p.m.	20.80	20.40	684	694	S.E.	1	overcast
14	7 a.m.	20.60	20.00	686	697	S.W.	1	cloudy
	2 p.m.	28.60	23.80	686	695	W.	1	rather cloudy
	9 p.m.	18.40	17.80	685	695	S.E.	1	overcast (32)
15	7 a.m.	19.80	19.20	686	696	E.	0	fair
	2 p.m.	21.80	21.60	686	697	E.	0	rather cloudy (33)
	9 p.m.	21.40	20.60	686	697	E.	0	fair
16	7 a.m.	20.20	19.80	687	697	S.	1	rather cloudy
	2 p.m.	26.60	24.20	687	698	N.W.	1	" (34)
	9 p.m.	20.80	20.40	686	696	N.W.	0	clear

DAY.	HOUR.	HYGROMETER.		ANEROID (BAROMETER).		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884 May 5	7 a.m.	20.60	20.00	685	695	S.E.	1	cloudy (44)
	2 p.m.	30.40	24.20	685	695	S.	1	rather cloudy
	9 p.m.	20.00	19.80	686	696	S.E.	0	cloudy (45)
6	7 a.m.	20.20	19.80	686	696	S.E.	1	rather cloudy
	2 p.m.	28.60	24.20	686	696	E.	1	"
	9 p.m.	20.40	20.20	687	697	S.	1	"
7	7 a.m.	20.20	19.80	686	697	E.	0	"
	2 p.m.	31.60	24.60	687	697	N.W.	1	" (46)
	9 p.m.	21.00	20.80	687	697	N.E.	1	cloudy
8	7 a.m.	20.00	19.40	686	697	N.E.	1	rather cloudy
	2 p.m.	32.80	24.00	686	696	N.E.	1	"
	9 p.m.	22.40	22.00	689	699	N.	0	clear
9	7 a.m.	20.40	20.40	686	696	N.	0	"
	2 p.m.	36.20	25.40	686	697	S.E.	1	rather cloudy
	9 p.m.	22.40	21.80	685	695	N.W.	0	clear
10	7 a.m.	20.40	20.20	685	695	N.	0	"
	2 p.m.	37.20	25.80	685	696	N.E.	1	rather cloudy
	9 p.m.	22.40	21.60	685	695	E.	0	clear (47)
11	7 a.m.	19.60	19.60	685	695	N.E.	0	rather cloudy (48)
	2 p.m.	30.40	24.20	686	697	S.E.	1	" (49)
	9 p.m.	19.40	19.40	688	698	N.E.	1	overcast
12	7 a.m.	19.80	19.60	687	697	E.	0	rather cloudy
	2 p.m.	34.00	24.80	686	697	S.E.	1	fair
	9 p.m.	22.80	22.40	686	696	N.E.	0	clear
13	7 a.m.	22.40	22.20	687	698	N.	0	"
	2 p.m.	36.20	26.00	687	697	S.E.	1	rather cloudy
	9 p.m.	23.00	22.20	685	695	S.W.	0	clear
14	7 a.m.	21.20	20.80	686	697	S.E.	0	"
	2 p.m.	33.40	26.00	686	697	S.	1	rather cloudy
	9 p.m.	23.60	21.60	685	695	S.	1	" (50)
15	7 a.m.	20.20	20.20	687	697	N.E.	0	"
	2 p.m.	32.40	25.40	686	696	S.E.	1	"
	9 p.m.	22.80	21.20	686	696	S.E.	1	" (51)
16	7 a.m.	19.00	19.00	680	699	S.E.	1	overcast
	2 p.m.	26.20	23.40	687	697	E.	0	cloudy
	9 p.m.	18.80	18.60	687	696	N.E.	0	clear
17	7 a.m.	17.80	18.00	686	696	N.	0	"
	2 p.m.	34.40	25.60	687	697	S.E.	1	"
	9 p.m.	20.60	20.20	687	697	E.	0	rather cloudy
18	7 a.m.	20.60	20.80	687	696	N.E.	0	clear
	2 p.m.	35.60	25.60	686	696	N.E.	1	rather cloudy
	9 p.m.	21.00	20.60	685	695	E.	0	"
19	7 a.m.	19.80	19.80	685	695	N.E.	0	clear
	2 p.m.	36.00	26.00	686	695	N.E.	0	rather cloudy
	9 p.m.	23.40	21.60	685	695	S.E.	1	cloudy (52)
20	7 a.m.	20.60	20.20	686	696	N.E.	0	rather cloudy
	2 p.m.	33.80	26.40	686	695	N.E.	1	" (53)
	9 p.m.	20.00	19.00	685	696	E.	1	"
21	7 a.m.	19.40	19.40	687	697	N.	0	clear
	2 p.m.	31.20	24.60	687	697	N.E.	1	rather cloudy
	9 p.m.	21.80	21.80	687	697	N.	0	clear
22	7 a.m.	20.00	20.20	687	697	N.E.	0	fair
	2 p.m.	31.80	25.60	686	696	N.W.	1	rather cloudy (54)
	9 p.m.	19.80	20.80	687	697	N.E.	0	cloudy

METEOROLOGICAL OBSERVATIONS.

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DAY.	HOUR.	BAROMETER.		ANEROID BAROMETER		WIND.		REMARKS.
		Wet.	Dry.	No. 1.	No. 2	Direction.	Force.	
1884								
May 23	7 a.m.	21.00	20.20	687	697	N.E.	0	clear
	2 p.m.	35.40	26.60	686	696	N.W.	1	rather cloudy
	9 p.m.	22.60	21.80	686	696	N.W.	0	fair (55)
24	7 a.m.	20.80	20.80	686	696	N.	0	"
	2 p.m.	28.40	24.40	685	694	N.E.	1	cloudy (56)
	9 p.m.	19.20	19.20	686	696	S.E.	0	"
25	7 a.m.	19.80	19.80	686	697	S.E.	0	"
	2 p.m.	36.00	25.20	687	697	N.W.	1	fair
	9 p.m.	21.80	21.40	686	697	E.	0	rather cloudy
26	7 a.m.	20.20	19.80	687	698	S.E.	0	"
	2 p.m.	32.40	25.80	687	697	N.E.	1	" (57)
	9 p.m.	19.40	19.20	687	697	N.	0	clear
27	7 a.m.	19.00	18.60	687	697	N.	1	cloudy
	2 p.m.	31.80	25.00	686	697	N.	1	rather cloudy
	9 p.m.	21.60	21.00	687	697	E.	1	fair
28	7 a.m.	21.20	20.80	688	698	N.E.	0	rather cloudy (58)
	2 p.m.	28.20	24.00	686	697	N.W.	2	"
	9 p.m.	20.80	20.60	686	696	N.E.	0	"
29	7 a.m.	21.20	20.60	688	698	S.E.	1	overcast (59)
	2 p.m.	21.00	20.20	687	698	S.	1	"
	9 p.m.	18.00	17.80	686	696	W.	0	cloudy
30	7 a.m.	19.00	19.40	686	696	W.	0	rather cloudy
	2 p.m.	31.00	24.80	685	695	S.W.	1	"
	9 p.m.	20.80	20.60	687	698	N.W.	0	"
31	7 a.m.	18.80	18.80	690	700	N.E.	1	overcast (60)
	2 p.m.	23.80	21.60	687	697	N.W.	1	rather cloudy
	9 p.m.	18.20	17.80	687	697	N.W.	0	clear
June 1	7 a.m.	18.40	18.60	688	699	N.	0	fair
	2 p.m.	31.80	25.60	688	697	N.E.	1	rather cloudy
	9 p.m.	20.60	20.60	688	698	E.	0	"
2	7 a.m.	20.00	20.00	690	699	N.E.	0	"
	2 p.m.	30.40	24.60	689	698	N.E.	0	"
	9 p.m.	19.80	19.20	690	699	E.	0	clear
3	7 a.m.	19.40	19.40	690	700	E.	1	overcast (61)
	2 p.m.	29.40	24.80	690	699	N.W.	1	rather cloudy
	9 p.m.	19.80	19.40	688	698	W.	0	fair
4	7 a.m.	19.40	19.20	688	698	N.W.	0	clear
	2 p.m.	20.20	23.20	690	700	N.E.	1	rather cloudy
	9 p.m.	21.80	21.40	687	697	N.W.	0	clear
5	7 a.m.	20.40	20.00	690	699	N.	1	rather cloudy
	2 p.m.	27.80	23.40	687	697	N.W.	1	"
	9 p.m.	19.80	19.20	689	699	N.E.	0	fair
6	7 a.m.	17.40	17.40	687	697	N.	0	cloudy
	2 p.m.	31.40	23.80	689	699	N.E.	1	rather cloudy
	9 p.m.	21.80	20.80	686	697	N.E.	0	"
7	7 a.m.	22.00	22.00	687	697	N.E.	0	clear
	2 p.m.	26.60	23.20	687	697	N.E.	0	fair (62)
	9 p.m.	20.40	20.40	686	697	E.	0	clear
8	7 a.m.	18.80	18.80	686	697	N.	0	"
	2 p.m.	—	—	—	—	—	—	—
	9 p.m.	—	—	—	—	—	—	—

From the 9th to 12th no meteorological observations were taken.

BELLALI STATION, ALTITUDE 2510 FEET (765 METRES).

Day.	Hour.	Thermometer.		Anemometer.		Wind.		Remarks.
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1881 June 13	7 a.m.	—	—	—	—	—	—	—
	2 p.m.	26.00	23.40	680	685	S.E.	0	rather cloudy
	9 p.m.	22.80	21.80	680	685	N.E.	0	fair
14	7 a.m.	19.80	19.00	681	685	E.	0	rather cloudy (63)
	2 p.m.	25.60	22.20	681	685	E.	1	clear "
	9 p.m.	20.80	19.80	681	685	E.	0	clear "

From the 15th to 17th no meteorological observations were taken.

June 18	7 a.m.	—	—	—	—	—	—	—
	2 p.m.	27.00	22.60	682	687	N.E.	1	rather cloudy (64)
	9 p.m.	21.60	19.80	682	686	E.	0	clear
19	7 a.m.	19.60	19.40	681	687	N.E.	0	rather cloudy
	2 p.m.	28.20	22.80	681	687	S.E.	1	fair
	9 p.m.	21.00	19.80	682	686	S.E.	2	overcast (65)
20	7 a.m.	18.40	18.40	681	685	N.E.	1	clear
	2 p.m.	27.00	22.80	680	685	S.E.	1	rather cloudy
	9 p.m.	22.00	19.80	681	686	N.E.	0	clear

From the 21st to 24th no meteorological observations were taken.

GADDA STATION, ALTITUDE 2128 FEET (740 METRES).

June 25	7 a.m.	—	—	—	—	—	—	—
	2 p.m.	—	—	—	—	—	—	—
	9 p.m.	21.20	19.80	689	699	N.E.	0	rather cloudy (66)
26	7 a.m.	19.80	19.40	687	697	N.E.	1	clear "
	2 p.m.	29.60	24.30	687	699	S.E.	1	fair (67)
	9 p.m.	20.00	19.80	688	699	S.	1	" (68)
27	7 a.m.	20.00	19.80	689	698	E.	1	rather cloudy
	2 p.m.	30.40	24.00	687	697	N.	0	clear
	9 p.m.	21.60	21.20	688	697	N.W.	0	rather cloudy
28	7 a.m.	20.80	20.60	689	699	N.W.	0	clear
	2 p.m.	33.60	24.40	688	698	N.	1	rather cloudy
	9 p.m.	21.60	21.20	687	697	N.	0	clear (69)
29	7 a.m.	20.60	20.40	688	698	N.E.	0	rather cloudy
	2 p.m.	32.20	25.40	688	698	N.W.	1	" (70)
	9 p.m.	19.20	19.00	688	698	S.E.	1	overcast
30	7 a.m.	18.80	18.80	689	700	N.E.	0	clear
	2 p.m.	29.80	25.00	688	699	N.W.	1	rather cloudy
	9 p.m.	19.80	18.60	688	699	E.	0	overcast
July 1	7 a.m.	19.60	19.20	690	700	N.W.	0	rather cloudy
	2 p.m.	30.20	23.60	690	699	N.W.	1	clear "
	9 p.m.	19.00	18.60	690	700	N.	0	clear
2	7 a.m.	19.60	19.40	690	700	N.E.	0	fair
	2 p.m.	31.80	24.40	689	700	N.W.	1	rather cloudy
	9 p.m.	19.00	18.80	689	700	N.W.	1	clear
3	7 a.m.	20.00	19.40	689	699	N.	0	fair
	2 p.m.	30.80	23.80	689	700	N.W.	1	rather cloudy
	9 p.m.	20.60	20.00	689	699	N.E.	1	" (71)
4	7 a.m.	18.60	18.40	690	700	N.E.	0	cloudy (72)
	2 p.m.	31.20	23.60	689	698	N.W.	1	rather cloudy
	9 p.m.	20.20	19.80	690	700	N.	0	clear

METEOROLOGICAL OBSERVATIONS.

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Day.	Hour.	HYGROMETER.		ANEROID BAROMETER		WIND.		REMARKS
		Wet.	Dry.	No. 1.	No. 2.	Direction.	Force.	
1884 July 5	7 a.m.	20.40	20.20	689	699	N.E.	0	rather cloudy
	2 p.m.	27.60	23.00	689	699	N.E.	1	" (73)
	9 p.m.	19.80	18.80	689	698	N.E.	1	cloudy (74)
6	7 a.m.	18.00	17.80	689	697	N.	0	clear
	2 p.m.	30.80	24.00	690	700	N.	0	rather cloudy
	9 p.m.	21.80	20.00	690	699	S.E.	2	cloudy (75)
7	7 a.m.	17.60	17.80	689	699	N.	0	clear
	2 p.m.	34.00	24.60	688	698	N.W.	1	rather cloudy
	9 p.m.	21.40	19.80	689	699	N.W.	1	"
8	7 a.m.	18.80	18.40	690	699	S.	1	" (76)
	2 p.m.	30.40	24.40	688	698	N.E.	1	"
	9 p.m.	19.60	19.60	687	697	N.W.	0	clear
9	7 a.m.	20.40	20.40	689	699	N.	0	"
	2 p.m.	32.20	23.40	688	698	N.E.	1	rather cloudy
	9 p.m.	21.80	21.40	687	696	N.	0	clear
10	7 a.m.	18.80	18.40	689	699	E.	0	cloudy (77)
	2 p.m.	30.40	23.20	689	699	S.E.	1	fair
	9 p.m.	19.60	19.40	687	697	N.	0	clear
11	7 a.m.	19.20	18.80	687	697	S.E.	1	rather cloudy
	2 p.m.	34.40	25.20	686	695	S.	1	"
	9 p.m.	21.00	21.00	686	695	S.E.	1	fair
12	7 a.m.	21.80	21.00	686	697	N.E.	0	"
	2 p.m.	31.40	24.60	687	697	N.W.	1	rather cloudy
	9 p.m.	21.20	20.60	687	697	N.E.	0	"
13	7 a.m.	19.60	19.60	688	698	N.	0	overcast (78)
	2 p.m.	34.40	26.20	687	697	N.W.	1	rather cloudy
	9 p.m.	19.80	19.60	687	697	N.	0	clear
14	7 a.m.	17.60	17.60	687	697	N.	0	fair
	2 p.m.	32.40	24.80	687	697	E.	0	rather cloudy
	9 p.m.	20.80	20.40	686	696	N.	0	clear
15	7 a.m.	19.80	19.60	687	698	N.	0	fair
	2 p.m.	27.40	23.20	687	697	N.W.	1	rather cloudy (79)
	9 p.m.	18.80	18.80	688	699	S.E.	1	overcast
16	7 a.m.	19.80	19.40	688	699	E.	0	rather cloudy
	2 p.m.	25.40	21.80	687	698	E.	0	"
	9 p.m.	18.60	18.40	687	698	E.	0	clear
17	7 a.m.	19.20	19.20	688	699	N.E.	0	rather cloudy
	2 p.m.	31.00	23.40	688	698	N.E.	0	"
	9 p.m.	21.00	20.80	688	699	N.W.	0	clear

NOTES ON THE METEOROLOGICAL OBSERVATIONS.

1. Rain from 10 P.M. till 11 P.M.
2. Thunder and lightning, strong N.W. wind with rain from 4 P.M. till 5 P.M.
3. Rain from 4 A.M. till 5 A.M.
4. Thunder and lightning in the west.
5. Rain from 4 P.M. till 4.30 P.M.
6. Rain from 3 A.M. till 4 P.M.
7. Lightning in the south.
8. Rain from 6 P.M. till 8 P.M.
9. Rain from 6 P.M. till 8 P.M. with south-east wind.
10. Lightning in the south-east.
11. Thunder and lightning, strong east wind with rain from 3 P.M. till 4 P.M.
12. Lightning in the north-east.
13. Thunder and lightning in the north-west.
14. Thunder and lightning, south-west wind with rain from 12 mid-day till 3 P.M.
15. Lightning in the north-east.
16. Thunder and lightning, strong north-east wind with rain from 5 P.M. till 11 P.M.
17. Rain from 2 P.M. till 3 P.M.
18. Thunder and lightning, easterly wind with rain from 7 P.M. till 8 P.M.
19. Lightning in the north.
20. Thunder and lightning, easterly wind with rain from 5 P.M. till 10 P.M.
21. Thunder and lightning, strong east wind with rain from 6 P.M. till 10 P.M.
22. Thunder and lightning in the south-east; thunder and lightning, south-east wind with rain from 10 P.M. till 4 A.M.
23. Lightning in the north.
24. Thunder and lightning, strong north-east wind with rain from 4 P.M. till 8 P.M.
25. Rain from 4 P.M. till 5 P.M.
26. Rain from 6 P.M. till 6.30 P.M.
27. Thunder and lightning in the south-west.
28. Thunder and lightning, with rain from 7 A.M. till 10 A.M.
29. Thunder and lightning, east wind with rain from 4 P.M. till 6 P.M.
30. Thunder and lightning, east wind with rain from 3 P.M. till 6 P.M.
31. Rain from 7 P.M. till 10 P.M.
32. Rain from 10 A.M. till 1 P.M.
33. Rain from 11 A.M. till 12 mid-day.
34. Lightning in the south-east.
35. Rain from 4 P.M. till 5 P.M.
36. Thunder and lightning with rain from 6 P.M. till 11 P.M.
37. Thunder in the north-east.

38. Rain with south-east wind from 1 P.M. till 9 P.M.
39. Rain from 1 P.M. till 3 P.M.
40. Thunder and lightning, south-east wind with rain from 10 P.M. till 1 P.M. on the 27th.
41. Rain from 3 P.M. till 4 P.M.
42. *Lightning in the north-east.*
43. Rain from 3 A.M. till 6 P.M.
44. Rain from 5 P.M. till 11 P.M.
45. Thunder and lightning, east wind with rain from 7 P.M. till 11 P.M.
46. Thunder and lightning with rain from 2 A.M. till 5 A.M.
47. Thunder and lightning with rain from 8 P.M. till 11 P.M.
48. Lightning in the east; thunder and lightning with rain from 10 P.M. till 3 A.M.
49. Lightning in the south-east; thunder and lightning with rain from 10 P.M. till 11 A.M.
50. *Lightning in the north and south.*
51. Thunder and lightning with rain from 7 P.M. till 8 P.M.
52. Rain from 3 P.M. till 4 P.M.
53. *Lightning in the south-east.*
54. Thunder and lightning with rain from 1.30 P.M. till 10 P.M.
55. Thunder and lightning, south-east wind with rain from 3 P.M. till 5 P.M.
56. Rain from 7 A.M. till 10 A.M.
57. Rain from 7 A.M. till 2 P.M.
58. Rain from 2 A.M. till 11 A.M.
59. Rain from 3 A.M. till 8 A.M.
60. Rain from 10 A.M. till 11 A.M.
61. *Lightning in the south.*
62. Rain from 10 A.M. till 11 A.M.
63. *Thunder in the south.*
64. *Thunder and lightning in the south.*
65. *Thunder and lightning in the north.*
66. Rain from 4 P.M. till 6 P.M.
67. *Lightning in the east.*
68. Thunder and lightning with rain from 3 A.M. till 5 A.M.
69. Thunder and lightning, south-east wind with rain from 7 P.M. till 10 P.M.
70. Thunder and lightning, south-east wind with rain from 7 A.M. till 2 P.M.
71. *Lightning in the north-west.*
72. Rain from 8 A.M. till 9 A.M.
73. *Thunder in the east.*
74. Rain from 5 P.M. till 10 P.M.
75. *Lightning in the south; thunder and lightning with rain from 9.30 P.M. till 11 P.M.*
76. Thunder and lightning, south-east wind with rain from 12 P.M. till 6 A.M.
77. Thunder and lightning, south-east wind with rain from 3 A.M. till 8 A.M.
78. Rain from 3 A.M. till 8.30 A.M.
79. Thunder and lightning with rain from 5 P.M. till 11 P.M.

SECOND APPENDIX.

COMPARATIVE TABLE OF THE LANGUAGES

OF THE

DINKA, MORO, MAMBEPU, BAMBA, SANDEIL, BARI, AND LUR.*

* Mr. Vita Hassan, formerly doctor in the service of the Government of Equatoria, kindly assisted me in the compilation of this table.

English.	Dinka.	Maka.	Mundari.
1 <i>One</i>	To	Allò	Kátuna
2 <i>Two</i>	Rò	Re	Sòno
3 <i>Three</i>	Dàk	Nà	Sùtta
4 <i>Four</i>	Donguàn	Su	Sòssu
5 <i>Five</i>	Dik	Njì	Sàida
6 <i>Six</i>	Ditèu	Vuulò	Tingokhuma
7 <i>Seven</i>	Doiò	Diavè	Toroni
8 <i>Eight</i>	Bit	Diawá	Barcla
9 <i>Nine</i>	Inguàn	Diassa	Tingelégí
10 <i>Ten</i>	Tiar	Buti	Tòkke
11 <i>Tree</i>	—	Scamba	Woguòquo
12 <i>Water</i>	Pilu	Ist	Ègua
13 <i>Antelope</i>	Tiau	Najò	Nadola
14 <i>Banana</i>	—	—	Ingò
15 <i>Beard</i>	Inal	—	Ndoló
16 <i>Buffalo</i>	Niar	Kibi	Kibi
17 <i>Month</i>	Rok	Koin	Tipo
18 <i>Forest</i>	Rorè	Allò	Noji
19 <i>Stick</i>	Ausk	Si	Tti
20 <i>Arm</i>	Su	Druarò	Weti
21 <i>White</i>	Tuui	Ouji	Molui
22 <i>Dog</i>	Djò	Kotfshu	Neshi
23 <i>Kuize</i>	Qel	Illi	Supe
24 <i>House</i>	—	Gonwarò	Nohn
25 <i>Reed</i>	Duè	—	Nekoka
26 <i>Heaven</i>	—	—	Noro
27 <i>Brother-in-law</i>	—	—	Nembò
28 <i>Giant</i>	Tok	Inli	Mombò
29 <i>Back</i>	Makotok	—	Bonghò
30 <i>Meat</i>	Rinu	Isò	Ned
31 <i>Hair</i>	Muu	Kapumhò	Bilrub
32 <i>Heart</i>	Pò	Tommò	Nessa
33 <i>To run</i>	—	Rengò	Kurengu
34 <i>Warm</i>	Rog	Etò	Modò
35 <i>Tooth</i>	Lu	—	Ki
36 <i>Finger</i>	Sin	—	Tengè
37 <i>Sweet</i>	—	—	Momlendinge
38 <i>Woman</i>	Tenchu	Dokomarò	Nundro
39 <i>To sleep</i>	—	Nandhli	Èle
40 <i>Grass</i>	Non	Aie	Ummò
41 <i>Elephant</i>	Akkuu	Linn	Nokkò
42 <i>Lightning</i>	Atshant	—	Barui
43 <i>Arrow</i>	Wiet	Ath	Bongu
44 <i>Fire</i>	Mog	Assè	Kago
45 <i>Liver</i>	Tshun	Munyek	Kubla
46 <i>Brother</i>	Nonò	—	Yanengnò
47 <i>Cold</i>	Wir	—	Netù
48 <i>Flour</i>	Abik	Trà	Kuumbapu
49 <i>Throat</i>	—	—	Kotikole
50 <i>Hen</i>	Eget	An	Nüelo
51 <i>Cock</i>	Moroget	Gogò	Mahangà
52 <i>Corn</i>	Rof	Duala	Bingila
53 <i>Muscle</i>	Abnwatofà	Dobolò	Ndò
54 <i>Day</i>	—	Andò	Otuni
55 <i>Oyena</i>	Augnen	Kumgenià	Ungu

Barotsi	Sansoni	Baka	Lozi
1 Imúto	Sa	Gellen	Atshel
2 Ibálli	Ūi	Morek	Atiò
3 Issulu	Báita	Mussila	Adék
4 Kongónio	Báma	Ūngudū	Amuān
5 Bunúto	Bissne	Mukāna	Abaké
6 Kabokomúto	Bat-si	Ūnkér	Abirkò
7 Kabokolbálli	Bátton	Barú	Abbutshel
8 Kabokoissálli	Battibáita	Budog	Abndik
9 Kabokongoula	Battibáma	Bungau	Abingnau
10 —	Bavece	Pok	Apá
11 Mussa	Bangáa	Kodenlabidsho	Yenmadicé
12 Ibálli	Imue	Pio	Pi
13 Namá	Tagba	Babud	—
14 Bò	Bò	—	Bitoki
15 —	Mangbà	Nakén	—
16 Nzali	Beh	Mekkor	Jobi
17 Nukki	Mbà	Kotilò	Dugo
18 Solà	Bilké	—	—
19 —	Mhondo	Toné	Yemussingo
20 Bakkōma	Hehé	Kenti	Singa
21 Jakú	Pussle	Nupe	Mutale
22 —	Augo	Dion	Gokò
23 Mbuko	Suppé	Wah	Pala
24 Mugo	Polo	Koli	Ōt
25 —	Kolumin	Kibo	Yel
26 Kōgunu	Mhannatutù	—	—
27 —	Biali	Nerufi	Orà
28 Wosendi	Bussendi	Khò	Diel
29 —	Babussendi	Laididshat	Niokiliel
30 Nhamu	Pusslenja	Jakkōro	Rind
31 Monghifi	Mugifi	Kepir	—
32 Nbakalli	Bagouda	Toli	Sonji
33 Mamlaungo	Moolo	Ukloken	Kengi
34 Yezo	Pulu	Kollon	Lid
35 Munjuma	Liale	Kala	Laki
36 —	Vhisa	—	—
37 —	Zilunzire	Tabidū	Mit
38 Kall	Dò	Nāquan	Dakò
39 Taktu	Mulla	Tota	Bota
40 Solu	Vua	Dor	Lam
41 Mbongo	Mbana	Tome	Liek
42 Gumba	Gumba	—	—
43 Guanā	Guanā	Joe	Kero
44 Tsiokossi	Wè	Kimān	Mag
45 Mbokali	Ende	Munyè	—
46 Nama	Vhina	Longozer	Nduko
47 Pao	Zele	Katerot	—
48 Tabu	Ngmko	Balot	Sano
49 —	Ginibòle	—	—
50 Dongu	Kondo	Sokkor	Guno
51 —	Bakkondo	—	Tongueno
52 —	Vonde	Landi	Matama
53 Mbomu	Mbaia	Torno	Mudge
54 Simanokò	Elloni	Lokolon	—
55 Unga	Zige	Baron	Ngū

English.	Dinka	Maka	Algonquian.
1 <i>Leopard</i>	Shor		Kandò
2 <i>Lan</i>	Kor	Kameto	Muzumbulu
3 <i>Lance</i>	Bug	Adju	Nouu
4 <i>Milk</i>	Sò		Dague
5 <i>Moon</i>	Pi	Imba	Augue
6 <i>Lip</i>	—		Tyokepi
7 <i>Tongue</i>	Shenin	—	Kolen
8 <i>To lighten</i>	—	—	Komadendi
9 <i>Wood</i>	Rinag	Ija	Kire
10 <i>Mother</i>	Mh	Tefemora	Yangue
11 <i>Dead</i>	Tò	Dodà	Nunzi
12 <i>Fly</i>	—	—	Anzi
13 <i>Morning</i>	—	Nanguassi	Nobolebà
14 <i>Mountain</i>	—	Connguo	Kobi
15 <i>Thusband</i>	—	Agomari	Mashimanda
16 <i>Wife</i>	—	Tokomari	Nandronaudin
17 <i>Noon</i>	—	Ulononga	Totlanepò
18 <i>Land</i>	—	—	Tedrà
19 <i>Nose</i>	Um	Imbo	Namò
20 <i>No</i>	—	—	Kare
21 <i>Black</i>	—	Uni	Meku
22 <i>Night</i>	—	Ngossesi	Kinu
23 <i>Yowl</i>	—	Mandorò	Mumulu ubu
24 <i>Oil</i>	—	Okdoniorò	Balempuso
25 <i>Eye</i>	Mien	Bi	Netgo
26 <i>Leaf</i>	Isk	Mi	Nebbi
27 <i>Egg</i>	Manogot		Bahukukà
28 <i>Done</i>	Inuulu	Kuà	Nepu
29 <i>Father</i>	Wò	Tufemari	Pupungue
30 <i>Land</i>	—	Bach	Nelà
31 <i>Fish</i>	Rek	Ibbi	Nangetiò
32 <i>Hair</i>	Den	Ihe	Kuma
33 <i>Stone</i>	—	Moiokili	Kopi
34 <i>Skin</i>	Del	Kimni	Kepi
35 <i>Hair</i>	Nin	—	Edrnokepi
36 <i>Foot</i>	—	Pà	Konzu
37 <i>Pipe</i>	Tongetop	—	Pnopi
38 <i>Bed-curtain</i>	—	Kachò	Momhe
39 <i>Porridge</i>	Shoon	Linià	Qunkie
40 <i>Breast</i>	Runyuu	Aggà	Gugh
41 <i>This</i>	—	Makorò	Dondro
42 <i>That</i>	—	Milili	Nendhi
43 <i>Red</i>	—	—	Gbumbi
44 <i>To snore</i>	—	—	Karkà
45 <i>Blood</i>	Biam	Arò	Alpu
46 <i>Dirty</i>	—	—	Dindà
47 <i>Sister</i>	Miancò	Adelofinkoro	Nedra
48 <i>Star</i>	Kwainiale	—	Nodjo
49 <i>Sun</i>	Akual	—	Neko
50 <i>Salt</i>	Akkoi	Ali	Gandjò
51 <i>Shield</i>	Kot	—	Manzumà
52 <i>Yes</i>	—	—	Ea
53 <i>Shoulder</i>	—	—	Nitaboba
54 <i>Seat</i>	Rog	Godofà	Balà
55 <i>Back</i>	Okò	Uzumor	Nongun

	Boma.	Sandur.	Bui.	Bui.
1	Mamà	Mamà	Kaka	Quakk
2	—	Bomu	Kamù	—
3	Kongamo	Basso	Gito	Tou
4	—	Momusse	Le	Tshak
5	—	Diwi	Yapi	Due
6	—	Potumbà	Labio	—
7	—	Menàs	Nwedeh	—
8	—	Mamànguiquera	Kissagà	—
9	Mussa	Gnake	Kaléntukina	Yonnag
10	—	Nà	Mumà	Mh
11	Kaaque	Pio	Ton	Dh
12	Mongo	Agè	—	—
13	Nopumu	Wisso	Tomllo	—
14	Tolili	Mbin	Mere	Got
15	Molokò	Komlomi	Lalalo	Soua
16	Keli	Deni	Nagnanio	Dakoparà
17	Manikikogolo	Bebelekà	Kolonki	—
18	—	Bhè	—	—
19	—	Oue	Kimè	Zuu
20	Djambà	Ohah	Nuben	Anquéro
21	Opi	Bie	Nemo	Mutshol
22	Biti	Yulà	Quyo	—
23	—	—	—	—
24	Mononguma	Pulbakita	Oulet	Jandi
25	Musuma	Bungili	Kam	Win
26	Tuko	Tuo	Suât	—
27	—	Pulsaando	Kullokoli	Tonguèna
28	—	Menue	Kulssa	Segga
29	Babà	Bà	Baba	Jam
30	Mugu	Bola	—	—
31	Bisse	Tinyo	Tshimot	Rekk
32	Ibali	Mal	Kndli	Kol
33	Tshili	Mhà	—	—
34	—	Poto	Gober	Addila
35	—	Mange	—	—
36	Golokh	Nduè	Makòti	Tiondò
37	Mbongu	Bassa	Dak	Mbai
38	Bonguba	Wene	Nibut	Mahir
39	Mboko	Bakindo	Dilèn	Queen
40	—	Mbadosse	Kidò	—
41	Njiba	Ghunè	—	—
42	Yanti	Sule	—	—
43	—	Zambà	Lètoi	Maquar
44	—	Boko	Yaisam	—
45	Glima	Kolè	Rima	Reno
46	—	Likiquo	—	—
47	Name	Dénle	Sasser	Niamikà
48	—	Dimma	—	—
49	Maniki	Ulu	Kolòn	—
50	Mukka	Tiquò	Balàn	Kado
51	Nguba	Yorà	—	—
52	Ya	Ee	Nabol	Ber
53	Bakunòpele	Kobbù	Gogòr	—
54	—	Nbata	Raget	Komo
55	Gongo	Gib	Tshidir	Piarà

COMPARATIVE TABLE OF

English	Dinka	Mori	Mambait.
1 <i>Sesame</i>	Nuan		Blomu
2 <i>Thunder</i>	—		Komndudi
3 <i>Head</i>	Nom	Di	Neddi
4 <i>Earth</i>	Tim	Vukò	Nape
5 <i>Tobacco</i>	Tabzan	—	Tobo
6 <i>Nail</i>	Rèuf		Zekelo
7 <i>Bird</i>	Dit	—	Nui
8 <i>Man</i>	Mog	Agò	Massi
9 <i>Pace</i>	—	Momolò	Nango
10 <i>To see</i>	—	—	Nadumanya
11 <i>I go (to go)</i>	—	—	Amato
12 <i>Alive</i>	Ronofu	Dakò	Nassoro
13 <i>Stomach</i>	Ingia	Amariò	Noo
14 <i>Uncle</i>	Wano	—	Papuanengue

	BAMBA.	SANDEH	BATA	LAKE.
1	—	Bakuta	Konyu	Latndi
2	—	Matueki	—	—
3	Molu	Id	Koe	W'e
4	Tamleki	Sende	Knt	Nuom
5	Thba	Gund	—	—
6	—	Sessuliza	Mudishin	—
7	Mbulo	Azine	Quite	Winyo
8	Molokò	Komib	Idet	Sola
9	Mussumo	Bauye	Komogu	Wan
10	—	Nebu	—	—
11	—	Ando	Atudn	—
12	—	Ngard	—	Togo
13	Sappa	Vasse	Pelli	Yh
14	—	Idnabù	—	—

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